

T R E A T I S E O F F A I T H.

W H E R E I N

Is briefly , and plainly shewed, a direct Way, by
whicheuery man may resolute, and settle his
mind in all Doubts, Questions, & Con-
trouersies, concerning matters
of Faith.

R E V I E W E D
corrected, and augmented with marginall notes

By A. D. Student in Diuinity.

Isa. 30. v. 20. & 21.

*Erant oculi tui videntes Praeceptorem tuum , & aures tuae audient
verbum post tergum monentis . Haec est Via , ambulate in ea , &
non declinetis , neq; ad dexteram, neq; ad sinistram.*

Thy eyes shalbe seeing thy Maister, and thy eares shall heare the
word of one warning thee behind thy back, This is the Way,
walke in it, and do not you decline, neither to the right hand,
nor to the left.

Permissu Superiorum , M. D C. XIV.

Aug. 1. de vtilitate credendi, cap. 8.

Si iam satis iactatus tibi videris, finemq; huiusmodi laboribus vis imponere, sequere viam Catholica disciplina, qua ab ipso Christo per Apostolos ad nos usq; manauit, & abhinc ad posteros manatura est.

If thou seeme to thy selfe to be sufficiently tossed (to wit in doubts, questions, or controuersies of faith) and wouldst make an end of these labours; follow the *Way* of the *Catholike discipline*, which did proceed from Christ himselfe by his Apostles euen vnto vs, and from hence shalbe deriued to posterity.



T H E



A
TABLE OF THE
CHAPTERS
of the ensuing Treatise.

THAT Faith is absolutely necessary to Salvation. Cap. 1.

That this Faith is but one. Cap. 2.

That this Faith must be infallible. Cap. 3.

That this one infallible Faith must be entire. Cap. 4.

That Almighty God hath provided some sufficient rule and meanes, wherby all sortes of men, may at all tymes learne this one, infallible, and entire Faith. Cap. 5.

What conditions or properties are requisite in this rule, and means provided by Almighty God. Cap. 6.

That Scripture alone cannot be this rule and meanes. Chap. 7.

That no naturall wit of man, or human learning either by interpreting Scripture, or otherwise, can be this rule of faith. Cap. 8.

That private spirit cannot be this rule. Cap. 9.

THE TABLE

That the doctrine or teaching of the true Church of Christ, is the rule and meanes, whereby all must learne the true Faith.

Cap. 10.

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Cap. 13.

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Cap. 14.

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Cap. 15.

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§. 3. *That the Roman Church only is Catholike.*

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The

OF CHAPTERS:

The conclusion of the whole discourse, viz. that the Roman Church is the only, true Church of Christ, of which all men must learne that one, infallible, entire Faith, which is necessary to salvation. And that the Protestants Congregation cannot be this true Church.
Cap. 17.

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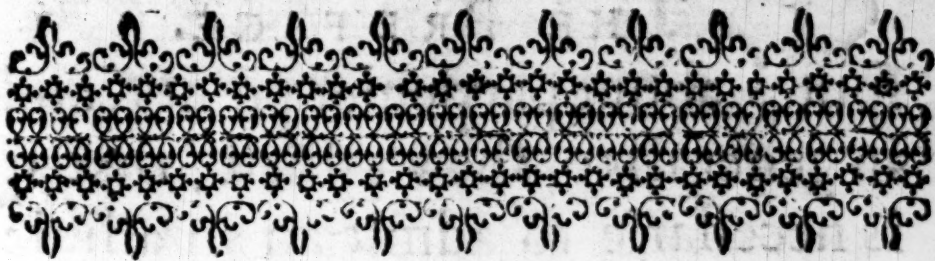
THE



OF CHAPTERS

The first chapter is the history of the church, from its foundation to the present time. It is a history of the church of the living God, who is the author of all our mercies, and the Father of our Fatherless. It is a history of the church of the living God, who is the author of all our mercies, and the Father of our Fatherless. It is a history of the church of the living God, who is the author of all our mercies, and the Father of our Fatherless.

THE



THE
P R E F A C E T O
THE READER.

BEING moued by
some friends to con-
ferre with one of in-
different good Iudg-
ment, and of no euill
disposition of nature, though very
earnest in that Religiō which he did
professe; I was desirous to doe my
best endeaours, to let him plainly
see, that the Catholike Roman
faith was the only right. For which
purpose I did choose, to let passe di-

THE PREFACE.

sputes about particuler points, and in generall to shew ; First, that it is necessarie to admit an infallible authority in the true Catholike Church, by reason whereof, euery one is to learne of it only, which is the true faith of Christ. Secondly that those only, which professe the Roman faith, are the true Catholike Church. The which hauing proued, I did consequently conclude, that the Faith and beliefe, which the authority of the Roman * Church doth commend vnto vs, ought, without doubt, to be holden for the true faith.

* By the Roman Church I had heard my discourse, he desired
do not
meane the
only com-

me

pany of men liuing at Rome, but the whole company of Catholike Christians disperſed through the world, who are linked in communion with the Bishop of Rome.

TO THE READER.

me, for his better remembrance, to set downe in writing what I had said. The which I had first thought to haue done briefly, and to haue imparted it only vnto him: but by some other friends, it was vvished, that I should handle the matter more at large, they intending (as it seemed) that it might not only doe good to him, but to others also, that should haue need of it, as well as he. Of which sort of men standing in this neede, as I could not (considering their miserable case) but take great pittie: so I was easily moued, especially at my friends-request, to be willing to doe my best endeaour in any thing, which might be for their reliefe & succour, and to take any course, which might turne to their help,

THE PREFACE

and profit .

Now of all other courses , which haue byn, and might be vndertakē, that, which in my speach, I did choose, as most expedient for him vvith vvhom I did conferre, seemed best also for me, to prosecute in this my vvriting, for the benefit of him, and others, and this for foure reasons.

First, because it is very brieife & compendious ; and consequently such as euery one might haue leasure, & should not be much weary to read it .

Secondly, because it standing only vpon few, but most certaine conclusions & groūds, is free frō many cauels of the captious, vvhich more ample discourses are subiect vnto .

Thirdly, because the matter
hang

TO THE READER.

handled in it, is not very high nor hard, but cōmon, easie, & plaine, & such as may be vnderstood of any, vvhō hauing but a reasonable vvit, or vnderstanding, will carefully read it (as the importance of the matter requireth) vvith iudgment, deliberation, and (vvhich is chiefe) vvith prayer to God, and a resolute good vvill to follow that, vvhich he shall find to be right.

Fourthly, because these few plaine points, vvhich are heere set dovvne, include all other: and vvhoſoeuer shall, by the help of Gods grace, and the force of these, or other reasons, yield assent to the points proued in this discourse; must by consequence vvithout further disputing or difficulty, yield to all particuler points, vvhich the
fore-

THE PREFACE

foresaid Church commendeth for points of faith, and wilbe moued to settle himselfe in the stedfast belief of all. For if he once admit, that there is a Church; or company of men on earth, infallibly taught by the holy Ghost, what is the true faith in all points; and that this Church is, by Gods appoyntment, to teach all men, in all matters of faith, which is the infallible truth: & further that this Church, which is thus taught, and must teach vs, is no other, but that visible company, which professeth the Roman Faith; then he shall not need to straine his wits in studying*, or

*I doe not
cōdemne
all study
or dispu-
tatiō, but

such only as is without need or fruite vsed by diuers now a dayes, who, rejecting all Church-authoritie, thinke by dint of wit, in studie or disputation, to find out the truth in all particuler con-
trouerſies of Faith,

TO THE READER.

to wast wordes in wrangling about
particuler points of controuerfies,
or to vse any fuch troublesome and
vncertaine meanes to finde out the
truth, but may easely, and most
certainely be instructed in all, by
only enquiring and finding out

(which all sorts of mē may * easely
do) what is generally holden by
the Church, for truth in all parti-
culer poynts whereof they doubt.
Of which points also (if they be de-
firous) they may haue sufficient
authority and reason yielded, by
the learned of the same Church,
though

* One
may (with
out trauai-
ling ouer
all coun-
tries) by
bookes,
or other
ordinary
meanes,
easily
learne
what is
the gene-
rall beliefe
of the

Church. If in any point one be not sufficiently satisfied by bookes
and other ordinarie meanes, either the point is not defined by
by the Church, or there is no necessity for men to know expressly
what the truth is in that point: or when need is, recourse may
be made to the chiefe Pastour, who either alone or with a generall
Councell, may declare what is the beliefe of the Church concer-
ning that point.

THE PREFACE.

though they should not so desire reason to be yielded, that without reason be giuen, they would not believe at all, or as grounding their faith vpon the reason giuen; sith Christian beleife ought only to be grounded vpon the authority of God, speaking by the mouth of the Church, who ought to be believed in all matters, without giuing any reason.

The which brieve and compendious resolution of faith, whosoeuer will (as euery one may securely, and (as in the discourse following shall be declared) must necessarily) embrace, besides the ease, he shall also reape this commoditie, that cutting off all occasions of needlesse and fruitlesse doubts, questions, and disputes concerning matters

TO THE READER.

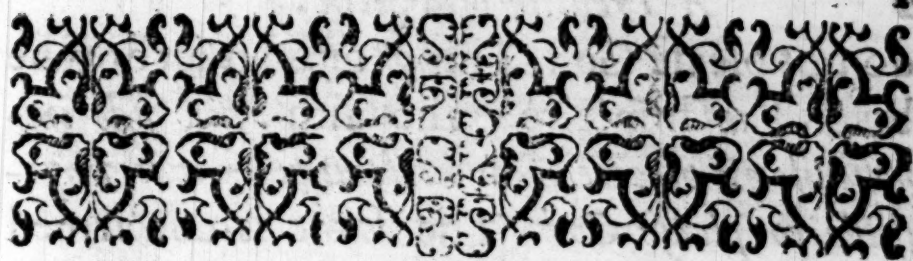
matters of faith, wherein vnset-
led mindes spend their tyme and
spirit, he shall haue good lea-
sure, and better lyking, then
ordinarily such vnquiet mindes
can haue, to imploy his endea-
uours more fruitfully otherwaies,
to wit, in building vpon the
firme foundation of stedfast faith,
the gould and precious stones
of Gods loue, and other ver-
tues, in practise wherof consi-
steth that good life, which ma-
keth a man become the liuing
Temple of Almighty God: the
which Temple, Gods spirit will
not only visit with holie in-
spirations, and blessings often
tymes in this life, but he will
also inhabite, and dwell con-
tinually in it, both by grace,
heere

THE PREFACE

here, and by glory in the other
most happie, and everlastinge
life,

THE





THE FIRST
CHAPTER.

*That true * faith is absolutely necessary
to Salvation.*

* What
is met by
the word
Faith is
explained
in the In-
troduction
set before
the Reply
to M.



WHOEVER hath
a true desire to please God,
and an earnest care to save
his owne soule, (the
which should be the chie-
fest desire, and care of e-
very christian man) must resolve, and set-
tle himselfe in a sound beliefe of matters
of faith, holding it for a most assured
ground, * *That there is a faith, which whosoever
wanteth, cannot possibly please God, nor conse-
quently be saved, sith none are saved that*

Wotton
and M.
White
Ministers
who wrote
against
this Trea-
tise.

* This
ground
is graun-
ted both
by M.
Wotton
and M.
White.

B

do

do not please God. This ground is set downe
 Heb. 11. by S. Paul himselfe; who saith: *sine fide im-*
 v. 6. *possibile est placere Deo: without faith it is unpo-*
 August. *ssible to please God.* The same is confirmed
 Serm. 38. *de tēpore.* by S. Augustine, who saith: *Constat neminem,*
ad veram posse peruenire beatitudinem, nisi
Deo placeat: & Deo neminem placere posse, nisi
per fidem. Fides namq; est bonorum omnium
fundamentum. Fides est humana salutis initium.
Sine hac, nemo ad filiorum Dei consortium perue-
 (a) Rom. 1. *nire potest; quia sine ipsa, nec in hoc saeculo, quis-*
 v. 16. c. 3. *quam iustificationis consequitur gratiam, nec in*
 v. 2. *futuro vitam possidebit aeternam.* It is certaine,
 Gal. 2. v. 16. that none can come to true happines, vnlesse
 c. 3. v. 22. he please God: and that none can please God
 Ephes. 2. v. 8. c. 5. v. 6. but by faith. For faith is the foundation of all
 (b) Conc. *good things. Faith is the beginning of mans*
 Mileuit. *saluatiō. Without this none can come to the*
 Conc. Trid. *fellowship of the children of God: because*
 sess. 6. c. 7. 8. *without this, neither doth any in this world*
 Iren. 1. 4. *obtaine the grace of iustification, neither*
 Chrysost. *shall he in the next possesse eternall life.*
 hom. 32. *Thus saith S. Augustine, and the*
 in Ioan. *same might be confirmed, out of others (a)*
 & Serm. *Scriptures and (b) Fathers, but that the*
 de fide & *matter is cleare inough: only this I will adde*
 charitate *that*
 Cyril. *that*
 Alex. in *that*
 Ioan. 1. 4. *that*

that when the Scriptures do require Faith, as a thing absolutely necessary to saluation; the common tradition of Councells and Fathers do interpret, not only that there is a positive precept of Faith (for if it were but a positive precept, ignorance might excuse in some case) but that at least, some kind of Faith is *necessaria necessitate medij*, that is to say, *is ordained as a necessarie meanes*, without which, no man can attaine saluation in any case: and that in this matter, *Si quis ignorat, ignorabitur*; ^{r. Cor. 14.}
If any man by ignorance do not know, ^{v. 38.} he shall not be knowne, as *S. Paul* speaketh.

That this Faith necessary to saluation, is but One.

CHAP. II.

THIS Faith (which I have shewed to be so absolutely necessary to saluation) is but One * only. This is plainly proued, out of *S. Paul*, who saith,

* This conclusion is graunted both by M. Wotton & White. *Ephes. 4.*

Vnus Dominus, Vna Fides, Vnum Baptisma, signifying that as there is but one Lord, and one Baptisme, so there is but one faith. The same is confirmed with the authority of the ancient Fathers: *Nisi una est* (saith S. Leo) *Fides non est, dicente Apostolo, Vnus Dominus, Vna Fides, Vnum Baptisma*. Vnlesse it be one, it is not faith, sith the Apostle saith, one Lord, one Faith, one Baptisme. *Omni studio* (saith S. Hierome) *laborandum est, primum occurrere in fidei unitate*. We must labour with all diligence first to meete in the vnity of faith. *Hanc fidem* (saith Irenaeus) *Ecclesia in vniuersum mundum disseminata diligenter custodit, quasi vnā domum inhabitans: & similiter credit ijs quasi vnā animā habēs, & vnum cor: & consonanter haec praedicat, & docet, & tradit, quasi vnum possidens os. Nam quamuis in mundo dissimiles sint loquela, tamen virtus traditionis Vna & eadem est*. This faith the Church spread ouer the whole world, doth diligently keepe, as dwelling in one house; and doth belieue in one like manner those things (to wit which are proposed for points of Faith) as hauing one soule and one hart: and doth preach and teach,

S. Leo
Ser. 4.
in Natiu.
Dom.
Hiero. in
c. 4. ad
Ephes.

Iren. l. i.
c. 3.

teach, and * deliuer by tradition those things after one vniforme māner, as possessing one mouth. For although there be diuers and * *tradit.* different languages in the world, yet the vertue of tradition is one and the same.

Thus saith this Father: by whose words we may vnderstand, not only, that there is but one faith, but also how it is said to be one; which might seeme not to be one, considering there are so many points, or articles, which we belieue by our Faith, and so many seuerall men, who haue in them this Faith, yet one (saith this Father) it is, because the whole Church doth belieue those poynts in one like manner. That is to say, because the beliefe of one man, is in all poynts like, and not different * from the beliefe of another: or because euery faithfull man belieueth every poynt or article, for one and the like cause, or from all reason; to wit, because God hath reuealed it, and deliuered it vnto vs, by his Catholique Church, to be belie-

B 3

ued

* To wit
in any sub
stantiall
matter,
or māner.
The
which lik-

nesse of one mans beliefe to the beliefe of another doth not hinder, but that there may be some accidentall difference in degrees of perfection, by which the beliefe of one may haue in it more perfection, vertue, and force, then the beliefe of another.

ued. For which reason euery one should belieue, whatsoeuer he belieueth as a poynt of Christian faith.

That this One faith necessary to saluation, is infallible.

C H A P . III.

THIS One faith, without which we cannot be saued, must be infallible*, and most certaine. This is cleare, because, faith is that credit or inward assent of minde, which we giue to that, which God (who is the prime or first veritie, which neither can deceiue, nor be deceiued) hath reuealed vnto vs, by meanes of the preaching or teaching of the true Church; as we may gather out of S. Paul, when he saith: *Quomodo*

* This conclusion is also graunted by both my aduersaries. Only Wotton seemeth to say that some doubt

cre-

may stand with faith, but if he meane deliberate and voluntarie doubt, his saying is very false; *dubius in fide infidelis est*. He carpeth also at the word infallible, which he would rather to be translated into certaine, or without doubting, but there is more vnderstood by the word infallible, then by those other words *Infallibility*, being the highest degree of certainty.

credent ei, quem non audierunt? quomodo audient sine predicante? quomodo predicabunt nisi mittantur &c. ergo fides ex auditu, auditus autem per verbum Christi. The sense of which

Rom. 10.
vers. 14.
& 15.

words is, that, sith wee cannot belieue, vnles we heare, nor heare, vnles some lawfullie sent doe preach vnto vs, faith is bred in vs, by hearing, and yielding assent or credit to the word of Christ, made known vnto vs, by the preaching of the true Church, which only is lawfully sēt of God; wherfore like as the word of Christ, being God, is absolutely infallible, so also the credit giuen to this word, (which is our faith) must needs be also most certaine and infallible.

Fides, faith S. Basil, est eorum quæ dicta sunt, assentiens approbatio, sine vlla hesitatione, cum animi persuasione de eorum veritate, quæ Dei munere predicata sunt. Faith is a consenting

Basil. de fidei confess.

approbation of those things, which are said, and an vndoubted perwasion of minde of the truth of those things, which are preached, by the gift of God. *Fides* (faith S.

Chrysost.
hom. 12.
in epist. ad

Chrysostome) *dici non potest, nisi circa ea quæ non videntur, amplius quàm circa ea quæ videntur certitudinem quis habeat.* It cannot be called

Heb.

hom. 83. in
Matth.

(a) Luc 10.
v. 16.

(b) 1. Thes.
2. v. 13.

faith, vnles one be more certaine of those things which are not seene, then of those things which are seene. The reason wherof the same *Chrysostome* declareth in another place saying: *Superet sensum & rationem nostram sermo ipsius (Dei) nam verbis eius fraudari non possumus: sensus vero noster deceptu facilissimus est.* Let Gods word (saith he) surmount our sense & reason: for we cannot be deceiued by his words, but our sense is most easelie deceiued. Sith therefore, our faith is grounded on the word of God, reuealed to vs by Iesus Christ our Lord, speaking by the mouth of the Church, as he saith himselfe (a) *qui vos audit, me audit*, he that heareth you, heareth me; we ought to receiue the word of faith, preached by the true Church (b) not as the word of man, but, as it is truly, the word of God; and consequently we must accompt it a thing most certaine, and absolutly infallible.

That

That this one infallible faith necessary to
saluation, must also be entire.

C H A P. IIII.

THIS one infallible faith, without
which we cannot please God, must
also be * entire, whole, and sound
in all poynts, and it is not sufficient to believe
stedfastly some poynts, misbelieuing or
not believing obstinately other some, or
any one. The reason of this is, because every
poynt of doctrine, yea every word, that al-
mighty God hath reuealed, & by his Church
propounded vnto vs to be believed, must
vnder paine of damnation, be believed; as
we may gather out of *S. Markes Gospell*,
B 5 where

* My ad-
uersaries
graunt
that faith
must be
entire by
extending
it selfe to
all points
necessarie
to saluatiō
the which
being
graunted
might par-

tly suffice for my present purpose, yet for more cleering the truth
in the introduction set before my Reply to M. White and M.
Wotton, I shew that all points of Faith are necessarie to be believed,
explicite or implicite, and that none of them may be denyed,
obstinatly or rashly. See the said Introd. q. 1. Where M. Wottons
distinction of points fundamentall and not fundamentall is re-
futed. See also c. 4. of my Reply, where M. White is reprov'd
for saying to deny implicite believe.

where when our Sauour had giuen charge to his disciples to preach the ghospell to euery creature (the which charge he also

Matth. 28. gaue in S. Matthew saying : docete omnes gentes &c. docentes eos seruare omnia quaecumque

mandauit vobis, teach all nations &c. teaching them to obserue all things whatsoever I haue

Marc. 16. commaunded you) he pronounceth indefinitely ; Qui non crediderit, condemnabitur : he

v. 16.

that shall not belieue shall be condemned ; not excepting or distinguishing any one point of doctrine, as needles to be believed, or which a man might, at his pleasure, misbelieve, or doubt of without daunger, and this not without reason : for not to belieue any one poynt whatsoever, which God, by reuealing it, doth testifie to be true, and which, by his Church, he hath commanded vs to belieue, must needes be damnable, as being a notable iniurie to Gods verity, and a greate disobedience to his will. But all poynts of faith are thus testified by God, and commaunded to be believed, otherwise they be not poynts of faith, but of opinion, or some other kind of knowledge. Therefore all poynts of faith, must vnder paine of damna-

damnation be believed: believed (I say) either expressly and *actually*, as learned men may doe : or *implicite* and virtually, as vnlearned Catholiques commonly doe , who believing expressly those articles , which euery one is bound particularly to knowe , doe not in the rest , obstinately doubt , or hold some error against the Church , but haue a minde prepared to submit themselves in all things , to the authority of the Church (which they are sure is taught and directed by the spirit of God) and doe in generall hold for vndoubted truth , whatsoever the Catholique or vniuersall Church doth believe .

Secondly , that man which believing some poynts , should deny others , cannot , while he doth thus , haue one and the same faith which other Christians haue , sith he doth not (as *Irenaeus* requireth to the vnity of faith) believe the points of faith in a like , but in a different manner from other Christians . That is to say , Neyther doth he believe all the points which they doe , neither doth he believe those poynts wherein he doth agree with them , for the same reason that they

Iren. l. i. c. 3.

they doe, that is to say, He doth not believe those points which he seemeth to believe precisely, for that God hath reuealed them, and by his Church propounded them; for if he did, sith this reason is common to all poynts of faith, he should as soone believe all, as any one. He hath not therefore (I say) one and the same faith, which other Christians haue (who notwithstanding haue the true faith. And sith, as *S. Leo* said, *Nisi una est, fides non est*, if it be not one faith, it is no faith at all: it followeth, that he, that belieueth not entirely all poynts of faith hath no faith at all; and consequently, sith one that hath no faith can no way be saued; it is euydent that he, that belieuing some articles & doth obstinately denie others cannot be saued.

Thirdly, to believe some poynts of faith, and to deny others, or any one is Heresy: as to deny all is absolute infidelity. But it is sure, euen out of Scripture, that Heretikes shall not be saued, no more then Infidells. For as it is said, *Qui non credit, iam iudicatus est*, he that belieueth not is already iudged. so the Apostle *S. Paul* reckoneth heresies amongst

Leo Ser. 4. in Natiu.

John 3. 18.

mongst the workes of the flesh; of all which he doth pronounce, *Qui talia agunt, regnum Dei non consequentur*: Those which doe such things shall not attaine the Kingdome of God.

Fourthly, I may confirme the same, with the testimony of the auncient Fathers. First of S. Athanasius in his Creed, which is commonly known and approued of all: *Qui- Athanas. cumque* (saith he) *vult saluus esse, ante omnia in symbolo. opus est, vt teneat Catholicam fidem: quam nisi quisq; integram, inuiolatamq; seruauerit, absq; dubio in aeternum peribit.* Whosoever will be saued, before all things it is needfull that he hold the Catholique faith, which vnles euery one doe hold entire and vniolate, without doubt he shall perish euerlastingly.

Qui sunt in Sacris literis eruditi (saith S. Basil) *ne vnā quidē syllabam diuinorum dogmatum Basil. teste prodisinunt: sed pro istius defensione; si opus est Theodo- retol. 4. nullum non mortis genus libenter amplectuntur. Eccles. bi-*

Those that are well instructed in holy writ stor. doe not suffer one syllable of diuine doctrine to be betrayed, or yeilded vp, but for the defence therof if need be, doe willingly imbrace any kinde of death. *Nihil periculosius* (saith

Naz. tract
de fide.

(saith Nazianzen) *his Hæreticis esse potest, qui cum integrè per omnia decurrant, uno tamen verbo quasi veneni gutta, veram illam ac simplicè fidem Dominicam inficiunt.* Nothing can be more perilous then these heretiques, who when they run vprightly through all the rest, yet with one word, as with a drop of poyson, doe infect that true and sincere faith of our Lord.

That there must be some means provided by Almighty God, by which all sort's of men may learne this Faith, which is so necessarily to saluation.

CHAP. V.

AS this One, Infallible, and Entire faith, is necessary to saluation to all sorts of men, as well vnlearned, as learned: so we must say, that Almighty God, *Qui vult omnes homines saluos fieri, & ad agnitionem veritatis venire*, who would haue

haue all men (a) to be * saued, and to come
to the knowledge of truth; hath (for proof,
that this of his part, is a true will) proui- (a) 1. Tim.
ded some rule and meanes, whereby euery 2. v. 4.
man learned, and vnlearned, may sufficient- * Both my
ly *(b) in all points, questions or doubts of aduersa-
faith, be infallibly instructed, what is to be ries graunt
holden for the true faith, and that the only * that God
(c) cause, why any man misseth of the true Almighty
faith, is either because he doth not seeke out, would
and finde this rule and meanes, or hauing haue men
found it, he will not vse it, and in all points of all sorts
(sub- graunteth to be sa-
& Wotto ued: and
doth not M. White
deny a

meanes to be provided, by which euen the vnlearned may be suf-
ficiently instructed. The which being graunted might, in a man-
ner, suffice for my present purpose, yet for more declaration of
the truth, I haue proued in my Reply, that Almighty God,
would (of his part) haue all men saued, and that thereupon he
hath provided meanes sufficient for the saluation of euery one.
See this proued at large, cap. 5. of the Reply. Where also
Caluins opinion about predestination is disproued, and the true
opinion set downe and declared.

*(b) To wit so farre as is necessarie for euery one, their state, con-
dition and other circumstances considered.

*(c) God is only the originall and principall cause of all our good:
man is the only cause of his owne sinne, and perdition following
thereupon. See the Reply c. 5.

1. Tim. (submitting his owne sense, selfe opinion,
3. v. 4. 1. and proper iudgement) obediently yeild as-
Tim. 4. v. sent vnto it, as the nature of diuine faith and
10. 2 Petr. the duty of euery Christian bindeth him to
3. v. 9. doe. This is proued: because if Almighty
Aug. l. de God hath a true will of his part, to lead all
sp. & lit. men to this happie end of eternall saluation
c. 33. Prosp. (as it may be plainely proued that he hath
lib. 2. de out of * Scripture and Fathers) he must
vocat. gen- needes prouide them sufficient meanes, by
tium c. 23. which it may at least, be possible for them to
25. 28. attaine that ende. For we neuer say, that
Ambr. ser. God hath a will to doe any thing, vnlesse he
8. in ps. 118. doe either absolutely worke the thing, or
Iren. l. 4. at least, prouide meanes sufficient, by which
c. 71. it is possible to be done. But vnlesse there be
 See this such a rule or meanes prouided, by which
 matter euery one learned and vnlearned, may
 more de- attaine to this one infallible and entire faith,
 clared c. 5. of which I haue spoken before, there are not
 of the Re- sufficient meanes prouided, by which it is
 ply. wher possible for all men to come to saluation; sith
 it is shew- (as I proued) without that faith it is vnpossi-
 ed that ble for any one, to come to saluation. Ther-
 this Will fore
 which God hath
 to saue e- sufficient meanes prouided, by which it is
 uery one possible for all men to come to saluation; sith
 of his part (as I proued) without that faith it is vnpossi-
 is not an ble for any one, to come to saluation. Ther-
 effectuall fore
 or conse-
 quent will
 but a simple complacence or antecedent, yet a true will.

fore we must needs say, that Almighty God hath provided this rule or meanes, by which euery man, euen the most vnlearned, may sufficiently be instructed in matters of faith.

To this purpose saith S. Augustine: *Si Dei prouidentia presidet rebus humanis, non est desperandum, ab eodem ipso Deo auctoritatem aliquam constitutam esse, qua velut certo gradu nitentes, attollamur in Deum.* Aug. l. de viil. creat. di. If Gods prouidence (saith he) rule and gouerne human matters (as he proueth that it doth) we may not despaire, but that there is a certaine authority appointed by the same God, vpon which staying our selues, as vpon a sure step, we may be lifted vp to God. S. Augustine therefore doth acknowledge some authority to be needfull, as a meanes, wherby we may be lifted vp to God. The which lifting vp to God, is first begun by true faith: and because this authority is so needfull a meanes, he would not haue vs doubt, but that God, whose prouidence stretcheth it selfe to all human matters, hath not failed to provide this Meanes for vs, it being a principall matter, and so principall, as vpon **C** which

which (according to the ordinary course)
 dependeth the summe of our Saluation . We
 are not therefore (I say) to doubt , but that
 Almighty God hath prouided a meanes ,
 1. Cor. 2. v. whereby *animalis homo qui non percipit ea quae*
 14. *sunt Spiritus Dei* : a sensuall man who hath
 no vnderstanding of the diuine Mysteries of
 faith , may come to know them by a firme
 and infallible beliefe .

Only the question is what manner of
 thing this meanes must be ; and where euery
 man must seeke and finde it , that hauing
 found it , he may (as *S. Augustine* speaketh)
 stay himselfe vpon it , as vpon a sure step ,
 thereby to be lifted vp to a true faith , and
 by faith to God . The which question being
 of so great consequence , that it being well
 determined , a man need neuer make more
 question in matters of faith , I will (God
 willing) in the Chapters following endea-
 uour to resolue it , as clearly as I can . And
 this I purpose to doe , first by setting downe,
 what conditions or properties this * rule of
 faith

* To wit,
 which is
 so a rule,

as it is also a sufficient meanes to instruct all sorts of men in all
 points of faith as need shall require, either for the particuler good
 of euery man, or for the generall good of the Church .

faith must haue afterwards, by prouing particularly, that neither Scripture alone, nor any naturall wit or humane learning, nor priuate spirit, can be this rule of faith. And finally that this rule, which all men may safely and must necessarily follow, can be no other, but the teaching of the Catho-
like Church.

*What conditions or Properties are requisite in
this Rule and Meanes provided by
Almighty God.*

C H A P . V I .

THIS Rule which Almighty God hath prouided as a sufficient meanes to direct men to the knowledge of true faith, necessarie to saluation, must haue three conditions or properties.

First, it must be certaine and infallible, for otherwise it cannot be a sufficient foundation, whereupon to build faith, which (as is proued before) is absolutely infallible.

Secondly it must be such, as may be

certainely and plainely known by all sortes of men. For if to any sorte, it could not be known, or not certainly known, it could not be to them a rule or meanes, wherby they might direct themselves, to the certaine knowledge of the true faith.

* I do not say that Scripture is not the rule or part of the rule, but that Scripture alone is not the rule and meanes, which

here we seeke for.

† My adversaries do both seeme to graūt this cōclusion in such sense as I meane it, but by

peruer-

ting the state of the question they make themselves matter of opposition, about which see my Reply.

Thirdly, it must be vniuersall, that it may not only make vs know certainly what is the true faith in some one, two, or more points, but absolutely in all points of Faith. For otherwise it were not a sufficiēt meanes, whereby we may attaine to an entire faith; which entirenesse of faith is necessary to saluation, in such wise, as hath bene declared, and proued before.

That Scripture alone cannot be this rule of Faith.*

CHAP. VII.

O V T of these former groundes I gather foure Conclusions. The first † Conclusion is, that Scripture alone, especially as it is by Protestants

ing the state of the question they make themselves matter of opposition, about which see my Reply.

testants translated into the English tongue, cannot be the rule of faith which here we seeke for. This I proue, so farre as concerneth English Translations. First, for that these Translations faile in the first condition, that is to say, they are not infallible (as the rule of faith must be,) for neyther were the Scriptures writtē in this language, immediatly by the holy Ghost, neither were the same traslatours assisted by the same holy Ghost infallibly. Infallibly (I say) that is, in such sorte, as it were vnpossible that they should erre in any one poynt. Sith therfore the traslatours, as being but men may erre (to say nothing of that which by *Gregory Martin* is proued, and by the often changes of new and variable translations is shewed that some haue erred) how can a man (and especially an vnlearned man, who hath not sufficient meanes, learning, nor leasure, to compare the translations with the prime authentickall originall) how can (I say) such a man be infallibly sure, that this particuler translation, which he hath, doth not erre? and if in some places it erre, how can he be infallibly sure, that in those places, which

doe seeme to fauour that sect, which he followeth, it doth not erre? vnlesse he will admit an infallible authority in the Church, to assure vs, that such or such a translation doth not erre in any poynt: of which authority, I shall speake more hereafter.

Secondly, they faile in the second condition or propertie which the rule of faith which here wee seeke should haue. For these English Translations (although they were infallibly true) yet they are obscure, and hard to be vnderstood, at least by vnlearned men, who cannot read them; and therfore they alone, cannot be vnto vnlearned men a sufficient rule and meanes, sufficient to instruct them in all poynts of faith, as is plaine. For locke vp an vnlettered man, with an English Bible for a tyme in a studie, and he will come forth (I warrant you) as ignorant in matters of faith as he went in, if we add no other meanes to instruct him, but the bare written word, which he cannot read. And yet vnlearned men may be saued; and saued they cannot be, without an entire and infallible faith; and this they cānot haue vnlesse there be some certain rule and infallible

ble meanes provided by almighty God, meete for their capacity, to teach them this faith: and these English translations alone (as is now proued) are not a rule and meanes meete for the capacity of vnlearned men, or apt to instruct them sufficiently, in all poynts of faith. But what speake I only of vnlearned men? sith also learned men cannot by only reading the Scriptures in whatsoeuer language be infallibly sure, that they rightly vnderstand them. For while they vnderstand one way, perhaps they ought to vnderstand another way: that which they vnderstand plainely and litterally, ought perhaps to be vnderstood figuratiuely and mystically: and contrary, that which they vnderstand figuratiuely ought perhaps to be vnderstood properlie. And seeing that it is most certaine, that all do not expound right, sith the exposition of one, is contradictorie to the exposition of the other (as right is neuer contradictorie to right) how should one be infallible sure, that he only expoundeth right, hauing * nothing to assure him, * Although Protestants seeme to haue other meanes to assure them

C 4 but yet if we examine them well we may find that the finall resolution is (after the manner of other Heretikes or Choosers) made according to self iudgement and the seeming of their owne sense.

but the seming of his owne sense and reason, which is as vncertaine and fallible, as the iudgement, and perswasions of other men, who seeme to themselues, to haue attained, aswell as he the right interpretation & sense.

Moreouer, there be many things required to the perfect vnderstanding of Scripture, which are found but in very few: and those also in whome those giftes are, are not infallibly sure that they are so guided by those giftes, but that, both they and others may prudently doubt, least sometymes in their priuate expositions, as men, they erre. And consequently, their priuate exposition cannot be that rule of faith, which we seeke for, which must on the one side be determinatly, and plainly vnderstood, and on the other side it must be infallible, certaine, & such as cannot erre.

Thirdly, they faile in the third condition, for these translations are not so vniuersall, as the rule of faith had need to be. For this rule ought to be so vniuersall, that it may be able absolutely, to resolue and determine * all doubts, and questions of faith, which
 * Sith there may
 arise controuersies troubling the vnyty of the Church about what-
 soeuer

foeuer point of faith it is necessary that their should be a rule and meanes sufficient to determine all such controuerfies, els the state of the Church were not so well provided for, as the states of ordinary temporall Kingdomes or common-wealths, which to say were an impious impeachment of the wisdom of Christ our Sauour the institutour and gouernour of the Kingdome and common-wealth of the Church.

which either haue byn, or may hereafter be in controuerfie; for otherwise there were not sufficient meanes provided, by which Schismes and Heresies might be auoyded, & by which vnity of faith (so necessarie to saluation) might be conserued among Christian men. But the English Bibles (nor indeed the Scriptures in whatsoeuer language) be not thus vniuersall. For there be diuers questions or doubts, moued now a daies, and those also touching very substantiall matters, which are not expressely set downe, nor determined by only Scripture. For where haue we any Scripture, sufficient to proue that all those, and only those bookes which Catholikes, or Protestants hold for Scripture, are indeed Gods word, and true Scripture? this we shall not find set downe in any part of Scripture. This point therefore, whereupon dependeth the certainty of

every point, proued out of Scripture, cannot be made certaine to our knowledge, or beliefe, vnlesse we admit some other infallible rule or authority, whereupon we may ground an infallible beliefe: which infallible rule if we admit, to assure vs, that there is at all any Scripture, and that these bookes, and no other be canonicall Scripture, why should we not admit the same to assure vs infallibly, which is the true sense and meaning of the same Scripture? To this purpose

Aug. l. de
util. cred.
p. 4.

may be applyed this sentence, which was written by S. *Augustine* vpon a like occasiō,
Cur non apud eos diligentissimè requiram, quid Christus praeceperit, quorum auctoritate commotus, Christum aliquid praecepisse, iam credidi? Tu ne mihi melius expositurus es, quid ille dixerit &c.
Why should I not diligently aske, or learne of those (he meaneth of the Catholike Church) what Christ hath commaunded by whose authorities, I was moued to belieue, that Christ commaunded any thing at all? What? Wilt thou expound vnto me better what he hath said? and (as in our case we may say) the meaning of his wordes? *Quae* (saith he) *ista tanta dementia est, illis crede Christo*

Uidem.

Christo esse credendum, & à nobis disce, quid ille dixerit? multo facilius mihi persuaderem, Christo non esse credendum, quàm de illo quidquam, nisi ab ijs, per quos ei credidissem, discendum.

What a madnesse is this in thee, to say, be-
lieue them (to wit the Catholikes) that we
must belieue Christ, yet learne of vs what
Christ said (and what is the meaning of his
word?) I should (saith S. *Augustine*) much
more easily perswade my selfe, that I ought
not to belieue Christ at all, then that I must
learne any thing, concerning him of any,
except of those, of whome I haue already
learned to belieue in him .

Thus I haue proued, that those English
translations, whereupon at least vnlearned
Protestants commonly build their faith,
cannot be a sufficient rule of true Christian
faith . First because they are not infallibly
free from errour . Secondly for that all men
cannot read them, neyther can any by only
reading, be sure to attaine the right sense,
without which to haue the words of Scrip-
ture, is to haue them, as S. *Augustine* saith,
ad speciem, non ad salutem, for a shew, but
not to saluation . Lastly for that all points of
doctrine,

Aug. l. 3.
de Baptis.
contra
Donat. c.

23.
Basil. l. de
Spir. Sanct.
c. 29.

Epiphan.
hær. 61.

* To wit
the second
and third.

doctrine, which appertaine to true Christian faith, are not set downe in Scripture, as, besides my prooffe, *S. Augustine, S. Basil, & Epiphanius* do affirme. Some * of which reasons haue also force to proue, that Scripture alone, in what language soeuer, is not a fit meanes to instruct sufficiently, all sortes of men, in all matters of faith. Wherefore I may absolutely conclude, that Scripture alone cannot be that rule of faith which we seeke for in this place.

2. Tim. 3.

Infrac. 10.
See also
the Intro-
duction
q. 3. and
the Reply
c. 10.

Some object against this conclusion, that place of *S. Paul, Omnis Scriptura diuinitus inspirata, utilis est ad docendum &c. ut perfectus sit homo &c.* But this place proueth nothing against that which I haue said. For it saith not, that Scripture alone is sufficient to instruct a man to perfection, but that it is profitable for this purpose, as it is indeed, and therather, because it commendeth vnto vs the auctority of the Church, which (as I shall afterwards proue) is sufficient. Now it is certaine, that to be profitable, and to be of it selfe alone sufficient, be farre different things. Stones and tymber be profitable to the building of an house, yet they alone with-

without a workman to square them , and set them in order , be not sufficient for this purpose ,

That no naturall wit or learning can be the rule of Faith .

C H A P . V I I I .

TH E second * conclusion is , that no one mans naturall wit & learning , neither any company of men , neuer so learned (only as they are learned men , not infallibly assisted by the holy Spirit of God) can either by interpreting Scripture , or otherwise , be this rule of faith . This I proue .

*This conclusion is granted by both my aduersaries, yet they plead in part for naturall wit and learning but how insufficiently, See my Reply, c. 7. & 8.

Because all this wit and learning , be it neuer so exquisite or rare , is humane , naturall , and fallible , and therefore it cannot be a sufficient foundation , whereupon to build a diuine , supernaturall , and infallible faith .

This reason I confirme . Because whatsoever a man , neuer so witty and learned , propoundeth to others , to be believed , vpon the

the only credit of his word, wit, or human study and learning, it can haue no more certainty, then is this his word, wit, and learning. But these being all naturall and humane, are subiect to errour and deceit. For *Rom. 3. v. 4 omnis homo mendax*. There is no man but he may both deceiue, and be deceiued, and may (if he haue no other help but of nature and industry) both be deceiued, in thinking that to be Gods word, which is not, or that to be the true meaning, and sense of Gods word, which is not; and may also deceiue others, whilst being too confident of his wit and learning, he presumeth to teach others these his erroneous opinions. Therefore the beliefe which shalbe built vpon such a mans word, and teaching, is, or may be a false beliefe; and alwayes is vncertaine and fallible, and therefore can neuer be a true diuine and Christian faith, which alwayes is most certaine and infallible. And this which I haue said of the wit, and learning of one particuler man, may also be applyed, to proue against the wit and learning of any companie of men, hauing no assistance, but their owne naturall gifts, and

and industrie of studie or reading.

This same reason I confirme yet againe more strongly. For the rule of faith, must be able to propose to vs infallibly, not only the letters and seming sense, but the true sense of Gods word, and the sense intended by the holy spirit of God, the authour of this word; otherwise it cannot be a sufficient meanes, to breed in vs, an infallible Christian faith and beliefe, which is only grounded vpon the true sense intended by almighty God, the prime or first verity, the speaker of this word.

But no man, nor no company of men, can by their naturall wit and learning, tell infallibly, what (especially in all poynts of faith) is the true intended sense of Gods word. For as S. Paul saith, *Quis cognouit sensum Domini?* who hath knowen (to wit by nature, art or learning) the sense of our Lord? *Quæ Dei sunt* (saith he) *nemo cognouit nisi spiritus Dei*, those things which are of God, no man hath knowne, but the spirit of God. And therfore that knowledge which himselfe had of diuine matters, came not from any naturall wit of man, but (as he

1. Cor. 2.

vers. 16.

Ibid. 7. 14.

Ibid. 7. 10.

he plainly affirmeth) from the spirit of God. *Nobis reuelauit Deus per spiritum suum*. God hath reuealed vnto vs (saith he) by his spirit. Therefore we may well conclude, that no one man, nor no * companie of men (without the assistance of Gods spirit) can either by interpreting Scripture or by gathering points of doctrine out of Scripture or otherwise, be the rule of faith.

* Nor consequently the Protestant Ministers being men not assisted by Gods spirit.

Hence I inferre, that those, who for matters of faith, rely wholly, either vpon their owne priuate opinion or iudgment of the sense and meaning of Scripture, or vpon the learning and iudgment of others, who are but men, not infallibly assisted by the holy Ghost, nor by him infallibly preserved from errour (as many, or rather all Protestants * do) those (I say) cannot haue diuine and Christian faith, but only fallible opinion, and human faith.

* Vnlesse it be those who pretend priuate spirit, against

whome I dispute in the next Chapter.

That

That private spirit cannot be the rule of faith.

CHAP. IX.

THE third Conclusion * is, that no private man, who perswadeth himselfe to be particularly instructed by the spirit, can be this rule of faith; especially so far forth, as he belieueth or teacheth contrarie to the generall doctrine of the Catholike Church.

First, because S. Paul saith, *Si quis vobis euangelizauerit prater id quod accepistis, Anathema sit*: pronouncing generally that whosoever teacheth or preacheth contrary to the doctrine generally receiued by the Catholike Church should be held Anathematized or accursed.

Secondly the rule of faith must be *infallible*,

D

where this matter is handled more at large.

* Although S. Paul speake immediatly of Doctrine receaued by the Galathians: yet by good consequence this his saying may be applyed to doctrine receiued by the Catholicke Church.

See Vincentius Lyr. *contra her.* c. 13. & 14. who doth so apply it.

* Both my aduersaries seeme in words to graunt this conclusion but whether they can graunt it with truth or no, See my Reply c. 9. and the Introduction q. 6.

Gal. 1. v. 9.

such as may be *plainely known* to all sorts of men, and *uniuersall*, that is to say, such as may sufficiently instruct all men, in all poynts of faith, without danger of error, as hath byn proued before. But this priuat spirit is not such. For first that man which presumeth to haue this spirit is so far frō being able to giue infallible assurance to other men in all points of faith, that himselfe cannot be infallibly sure of this one point; to wit, that he in particular is taught by the holy spirit. For neither is there any promise in Scripture, to assure infallibly, that he in particular is thus taught, neither is ther any other sufficient reason to perswade the same. For suppose he haue such extraordinary motions, feelings, or illustrations, which he thinketh, cannot come of himselfe, but from some spirit, yet he cannot in reason, straightwaies conclude, that he is thus moued & taught by the spirit of God. For sure it is, that euery spirit, is not the spirit of God. As ther is the spirit of truth, so ther is a spirit of error. As ther is an Angell of light; so ther is a Prince of darknesse.

1. Cor. xiv. yea some tymes, *Ipse Sathanas transfigurat*
 14. *se in Angelum Lucis*. Sathan himselfe doth

trans-

transfigure himselfe into an Angell of light.
 Wherefore one had need very carefully to
 put in practise the aduise of *S. Ioh.* who saith, *1. Iohn. 4. v. r.*
Nolite credere omni spiritui, sed probate spiritus si
ex Deo sint. Doe not belieue euery spirit, but
 proue or trie them, whether they be of God
 or no. Neither doth it seeme sufficient, that
 a priuate man try them only by his owne
 Iudgement, or by those motions, feelings, or
 illuminations, which in his priuate conceipt,
 are conformable to Scripture; because this
 kind of triall is very vncertaine, and subiect
 to error; by reason that our owne iudge-
 ment (especially in our owne matters) is
 very easily deceiued: and Sathan can so cū-
 ningly couer himselfe vnder the shape of a
 good Angell, and so colour his wicked desi-
 gnements with pretence of good, and so
 guild his darke and grosse errors, with
 the glistering light of the words, and see-
 ming sense of Scripture, that hardly or not
 at all, he shalbe perceiued. Wherefore the sa-
 fest way were to trie these spirits, by the
 touchstone of the true Pastors of the Catho-
 like Church, who may say with *S. Paul*, *non* *2. Cor. 11. v. 11.*
ignoramus cogitationes Sathana, we are not ig-

ignorant of the cogitations of Sathan : and
 1. Ioan . 4. who may also say with S . Iohn, *Nos ex Deo*
 v. 6. *sumus ; qui nouit Deum audit nos , qui non est ex*
Deo , non audit nos . In hoc cognoscimus spiritum
veritatis & spiritum erroris . We are of God ;
 he that knoweth God heareth vs , he that is
 not of God doth not heare vs . In this we
 know the spirit of truth , and the spirit of
 errour . Now , if any will not admit this
 manner of trying , and discerning the spirit
 of truth , from the spirit of errour , but will
 trust to their owne iudgment alone in this
 matter ; they may iustly feare , nay rather
 Cassian .
 collat . 61. they may be sure (as Cassian saith) that they
 6 . 11 . shall worship in their thoughts the Angel of
 darkenes , for the Angell of light ; which to
 doe will doubtlesse turne to their exceeding
 great harme . And at least (howsoeuer their
 priuate affection & selfe-loue , incline thē to
 think well of themselves , and of that spirit,
 which they permit to teach thē those poynts
 of new and strange doctrine) they may be
 assured that this their perswasio of the good-
 nes of their spirit , is not infallible , as the
 rule of faith must be ; sith diuers now adaies
 perswade themselves in the same manner , to
 be

be taught by the holy spirit, and yet (one of them teaching against another) it is not possible that all, that thus perswade themselves should be taught by this spirit; for this spirit doth neuer teach contrary to it selfe. And therefore some in this their perswasion, must needs be deceiued. And therefore who (having no testimonie * of euident miracle or any other vndoubted prooffe) dare arrogantly affirme, that he only is not deceiued; especially in such sorte, as to condemne all other and to propose himselfe to himselfe and others, as the only sufficient rule of faith, considering that others, who presume, and perswade themselves altogether in like manner, are, in this their perswasion, deceiued.

* As our new-spirited men haue neither.

But suppose one could assure himselfe, that he were taught by Gods spirit immediatly, what is the true faith in all poynts, in such sort that he could erre in none (as it is not the manner of Almighty God to teach men immediatly by himselfe alone, or by an Angell; but rather as the Scripture telleth vs, *fides ex auditu*, faith is bred in vs by hearing, & is to be required *ex ore Sacerdotis*, out of the mouth of the Priest, & is to be learned of Pastors &

Rom. 10. 17.
Malach. 2. 7.

Doctors, whom God hath appoynted in his
Ephes. 4. Church, of purpose, to instruct vs, and to
v. 11. & 14 contynue vs in the ancient faith) but suppose (I say) that one could assuredly persuade himselfe, to be immediatly taught of God, what is the truth in all poynts, how should he giue assurance to others, that he is thus taught? especially when he teacheth quite contrary to the Catholike Church, which by plaine promises and testimonies of Scripture, wee know to be taught of God.

Perhaps he will alledge that generall
Matth. 7. promise of Scripture, *Omnis qui petit, accipit*,
v. 8. assuring them therby, that euery one that praieth for any thing receiueth it, and that he hath earnestly praied for the spirit, therefore he must needs haue it. But to this argument, we may easely answere, that this promise of one Sauour, is not so vniuersally to be vnderstood, as though euery one that praieth for a thing, shall infallibly obteyne it, without any condition (at least in the manner of praying) required of our part. For we
Jacob 4. read euen in Scripture, *Petitis, & non accipitis, eo quod male petatis*. You aske or pray &
v. 3. receiue not (the thing requested) because you
 aske

aske amisse. By which place we learne , that to obtaine anything by prayer , requireth a condition of praying well , or in such sorte as is fit ; the which condition doth (as learned men obserue) include many circumstances , for fault of the due obseruance wherof, it may and doth often happen , that our prayer is not well made , nor in such sort as is fit ; and is consequently frustrate of the efficacy , which otherwise by the promise of our Saviour it should haue had. Now these circumstances , being many , and diuers of them very inward, it is not very easy for any man to be absolutely sure, that he hath obserued them , in such sort , as is fit, and therefore he cannot be absolutely sure , that his prayer hath taken effect , and therefore it is no sufficient prooffe , whereby one may perswade others , that he hath the spirit of God , to say, he hath prayed for it ; especially considering that we may find very many most contrary in religion , one to another , who notwithstanding will say , that they dayly pray for the spirit, and I doubt not but many of them, in some sort , yea earnestly , after their manner , do pray for it ; yet sure it is that all these

Bellarmin. de bonis operibus in particulari l. i. c. 9.

(being thus contrary) haue it not. How shall we then be assured, that this or that man, who presuming vpon the assistance of this spirit (which he thinketh he hath obtayned by prayer) setteth abroad a strange and new inuented doctrine; how shall we be sure (I say) that such a man hath the spirit of God indeed?

Some will perchance say, that we may safely belieue them, because they preach nothing but pure Scripture, whilest for euery point of their doctrine, they cite still sentences of Scripture. But this answere will not serue. First, because for, and in the name of Scripture, they bring forth their false and corrupt translations, which doe differ in some places euen in words, from true Scripture. Secondly supposing that they did alwayes cite the true words of Scripture, yet they may easily apply them to a wrong sense or meaning; to wit to that, which they falsely imagine (being induced by their owne appetite, or by their owne former error) to

*Aug. 1. 3.
de baptis.
cont. Do-
natist. c. 19.*

be the true sense. For as *S. Augustine* saith, *Ad Imagines phantasmatum suorum carnalis anima conuertit omnia sacramenta, & verba Librorum*

San-

etorum: A carnall and sensuall mynd (such as Heretikes are not without, sith Heresie it selfe is accompted by S. Paul a worke of the flesh) doth conuert or turne all the mysteries and words of holy bookes vnto his owne imaginations and phantasies .

Wherupon it cometh to passe, that as *Aug. ep. 222.* the same S. *Augustin* saith, *Omnes heretici, qui in autoritate Scripturas recipiunt, ipsas sibi videntur sectari cum suos sectentur errores*: All heretikes that receiue and admit the authorite of the Scriptures seeme to themselves to followe the only Scriptures, when they follow their owne errors . And as they may seeme to themselves , to follow only the Scriptures , when they follow their owne errors , so they may seeme (especially to the simple people, or to those , who being seduced by them wholly build their beliefe vpon them) to preach nothing but pure Scripture, whē indeed they preach their owne erroneous opinions coloured and painted with words of Scripture; as it is the manner of every sect-maister, to confirme his error, with wordes of Scripture; yea the Diuell himselfe , doth sometyme for his purpose,

Math. 4. v. 6.

Hieron: contra Luciferum, nos.

D s

alleadge

alledge words of Scripture.

Wherefore, there is no reason, whereby we may be assured, that such men haue the spirit of God: but we may find many reasons to conuince that they haue not this spirit: And to omit for breuity sake, the seeking out of any other; euen the particularity or priuatnes of their spirit, is sufficient not only to moue vs to suspect it, but also to condemne it, and to assure vs, that it cannot be the spirit of truth, as is very well signified by S. Augustine, who saith: *Veritas tua Domine, nec mea est, nec illius, sed omnium, quos ad eius communionem publicè vocas; terribiliter admonens nos, ne eam habere velimus priuatam, ne priuemur ea. Nam quisquis id, quod tu, ad fruendum omnibus proponis, sibi propriè vendicat, & suum esse vult, quod omnium est, à communi propellitur ad sua, id est, à veritate ad mendiciū.* Thy truth (O Lord) is neither proper to me, nor him, but common to all, whome thou doest publickely call to the common partaking of it, warning vs terribly to take heed, that we will not haue it priuate to our selfe, least we be deprived of it. For whosoever doth challenge that to himselfe priuatly, which

Aug. l.
12. Confess.
c. 25.

which thou dost propose publicquely to be enioyed of all, and will haue that his owne which is 'common to all, he is driven from the common to his owne, that is to say, from the truth to a lye.

That the doctrine and teaching of the true Church, is the rule of faith.

CHAP. X.

THE Fourth (b)* Conclusion is, that this infallible rule, which euery one ought to follow, in all poynts of faith, is the doctrine and teaching of the true Church, or company of the true faithful of Christ. This I proue by this reason (c)*.

(a)* What is met by the word Church, may be seeme in the Introduction. q. 3. and in the Reply c. 10. in which places also is declared what is to be accounted the do-

ctrine of the Church which must in all points be followed as the rule and meanes which God hath ordayned to instruct men in all matters of faith.

(b)* Both my aduersaries make many oppositions against this conclusion, partly in ignorance, as not rightly vnderstanding the state of the question, partly in spleen against the Roman Church, as thinking me here by the name Church to meane the Pope or Roman Clergy, whereas I do not heere take the name Church in any such particular signification but in a more generall, indefinite, or indeterminate sense, leauing it to be examined afterwards, whether the Church here

here mentioned only in generall be the Roman, *Genevian*, *VVit-tenbergian*, or some other Church. And lastly they seeme not willing to allow infallible authority to any Church in the world, as desiring to retaine hereticall liberty, and not abiding to submit their Iudgments in all matters of faith to any (although believed to be the true) Church.

* (c) See the Reply c. 10. where this reason and the places of Scripture brought in it, are declared and defended against such exceptions as are made against them by M. Wotton, and M. White.

If our Saviour Christ hath promised to any company of men, the presence of himselfe who is truth it selfe, and the assistance of his holy spirit, of purpose to instruct, and teach them all truth: giuing withall peculiar charge and commission to them, to teach all Nations, and to preach to euery creature: giuing also warrant to all, that they may safely heare them, giuing also commandement whereby he bindeth all, to do in all things, according to their saying, & threatening greatly those, who will not heare and belieue them: then certainly the doctrine and teaching of these men, is in all points most true and infallible, and such as, (if the other conditions, required in the rule of faith, be not, as they are * not, wanting) may well be proposed to all sorts, as an assured

*How the other conditions are not wanting may be seene in the Reply cap. 10.

red ground, whereupon they may safely build an infallible Christian faith. For looke what our Sauour Christ hath promised, must needs be performed: and whatsoeuer he warranteth, or commaundeth may safely, and without daunger of error be done; nay must of necessity be done, especially, when he threatneth those, that will not do it: and consequently if he haue promised to send his holy spirit, to teach any company of men, all truth, it is not to be doubted, but that he sendeth this his holy spirit, and by it teacheth them all truth, and sith the teaching of this spirit is infallible, we are not to doubt, but that this company is in all points, infallibly taught the truth. If also the same our Sauour gaue warrant, and commaundement, that they should teach vs, and that we should heare them, and do in all things, according to their saying: we may not likewise doubt, but that they shalbe able to teach all sorts of men, in all points, the infallible truth; and that all sortes of men, may if they will, learne of that company, what in all points, is the infallible truth. For otherwise by this generall commaundment of hearing
them

them, and doing according to their saying, we should be bound sometimes, to heare and belieue an vntruth, and to do that, which were not vpright and good: which without Blasphemy to Christ his verity and goodnes can no way be thought.

But so it is, that Christ our Sauour hath in holy Scripture *promised, giuen commission, warranted, commaunded, and threatened,* in manner aforesaid.

Therefore we cannot doubt, but there is a certaine company (the which is called the true Church of Christ) which both is, in all points of faith, infallibly taught by the holy spirit, and is likewise to teach all sorts of men, in all points of faith, what is the infallible truth: and therefore the teaching of this company may well be assigned, and proposed to all men, as an vndoubted sufficient rule of faith, and as a sufficient infallible meanes ordained to instruct men, in all matters of faith.

The promise of our Sauour Christ his owne presence we may find set downe in the Ghospell of *S. Matthew: Ego vobiscum sum omnibus diebus, vsque ad consummationem seculi,*

cul; I am with you all the dayes, vntill the end of the world. In which words is promised the continuall presence of Christ himselfe (who is *Veritas*, the truth it selfe) with his Church, not for a while then, or for a while now, but all the dayes vntill the end of the world. Secondly we haue the other promise of the holy Ghosts assistance in the Ghospell

of *S. Iohn*: *Ego rogabo Patrem, & alium Paraclitum dabit vobis, vt maneat vobiscum in æ-* *Ioan. 14. vers. 16.*

ternum, spiritum veritatis; I will aske my Father, and he will giue you another paraclete the spirit of truth, that he may remaine with you (not only for 600. yeares, but) for euer.

And againe (in the same *S. Iohn*) to shew vs for what purpose he would haue his holy spirit remaine among vs for euer, he saith,

Paracletus quem mittit Pater in nomine meo, ille vos docebit omnia, & suggeret vobis omnia, quæ- *Ioan 14. v. 26.*

cumque dixerò vobis: The Paraclete, whome my father will send in my name, shall teach you all things, and shall put you in mind of all things whatsoever I shall say vnto you.

And againe, *Cum venerit ille spiritus veritatis, docebit vos omnem veritatem*; *Ioan 16. v. 13.* When that spi-

rit of truth shall come, he shall teach you
all

all truth ?

Matth 28.
v. 19

The Charge and Commission, is plaine in *S. Matthew: Euntes, docete omnes Gentes*, Going, teach all Nations. And in *S. Marke*,

Mar. 16. v.
15.

Euntes in mundum uniuersum, predicare Euangelium omni creatura; Going into the whole world preach the Ghospell to euery creature.

Luc. 10. v.
16.

Cypr. ep.
69. ad

Puppian.
Basil. in
Constit. c.
23.

The warrant we haue in *S. Luke*, *Qui vs audit, me audit*, he that heareth you, heareth me. By which words appeareth plainly, that our Sauour Christ would haue vs to heare and giue credit to his Church, no lesse then to himselfe.

Matth. 23.
v. 2.

The Commaundement is expressed in *S. Matthew, Super Cathedram Moysi sederunt Scribae & Pharisei; Omnia ergo quaecumque dixerint vobis seruate & facite*; The Scribes and Pharisees haue sitten vpon the Chayre of *Moyse*; All things therfore, whatsoeuer they shall say vnto you, obserue and doe. Out of which words we may gather, that we are bound, in all poynts, to do according to the Doctrine of the Prelates of the Catholike Church, yea although it should happen, that their liues were not laudable, but bad. For although our Sauour, in this place, doth
only

only in expresse words, make mention of the Chayre of Moyſes, in which the Priests of the old law did ſit, yet he is to be vnderſtood, to ſpeake alſo of the Chayre of S. Peter his owne vicegerent, in which the Priests of the new Law do ſuccede. And this *a fortiori*, becauſe we haue greater reaſon to think, that our Sauour intended in his doctrine, to giue rules to the Priests and people of his new Law, which was preſently to begin, and to contynue till the worlds end, then only to giue documents to thoſe of the old Law, conſidering he knew, that it ſhould ſo ſhortly ceaſe.

Wherefore the auncient Fathers did vnderſtand that place to be mēt of the Priests of the new Law; and namely S. *Augustine*, who ſaith thus: *In illum ordinem Episcoporum, qui ducitur ab ipſo Petro ad Anaſtaſium, qui nunc in eadē Cathedra ſedet, etiam ſi quiſquam traditor, per illa tempora, ſubrepiſſet, nihil prau- dicaret Eccleſia, & innocentibus Chriſtianis, quibus prouidens, Dominus ait de Prapofitis malis; Qua dicunt, facite: qua faciunt, facere nolite.* Into that order of Biſhops which is deriued frō S. Peter himſelf vnto Anaſtaſius,

E

who

who now sitteth vpon the same Chayre; although some traytor had crept in, in those tymes, he should nothing hurt the Church & the innocent Christians, for whome our Lord providing, saith of euill Prelates, What they say, do, what they do, do not.

Luc. 10.
v. 16.

The threats we may gather. First out of S. Luke, when our Sauour saith, *Qui vos spernit, me spernit*. He that despiseth you despiseth me: Signifying that look what sin it were, not to heare, but to despise our Sauour Christ himselfe, that we should account it the same, to despise, and not to giue eare, and credit to the Catholike Church. Insinuating thereby that the like punishment is to be

Matth. 18.
v. 17.

expected, for the said contempt. Secondly in S. Matthew the same our Sauour expressly saith, *Si Ecclesiam non audierit, sit tibi sicut Ethnicus & Publicanus*: If he will not heare the Church, let him be to thee like an Ethnicke, and a Publican. Finally, in S. Marke after he had giuen charge and commission to preach the Ghospell to euery crea-

Mark. 16.
v. 16.

ture, he pronounceth this threat to those that will not belieue, saying: *Qui non crediderit condemnabitur*; he that will not belieue shall

be

be condemned.

Thus you see our Sauour Christ hath promised to his Church, the continuall presence of himselfe, who is the truth, and the assistance of his holy spirit, to teach that company all truth; whereof followeth, that it is infallibly taught all truth. Moreouer he hath giuen charge, and commission to that Church, to teach vs, and hath warranted and commaunded vs, in all points, to heare, and do, according to the saying of this Church; which proueth, that it appertaineth to this Church, to instruct vs, in all points of faith, and that we ought to learne of it, in all matters of religion, what is the infallible truth; and consequently, that the doctrine of this Church is the rule of Faith.

Worthily therefore doth S. Paul call this Church, *Columnam & Firmamentum veritatis*: The pillar and ground of truth. Worthily also saith S. Augustine, *Scripturarum à nobis tenetur veritas, cum id facimus, quod uniuersæ placet Ecclesiæ, quam earundem Scripturarum commendat authoritas: ut quoniam Scriptura sancta fallere non potest, qui qui falli*

1. Tim. 3.

v. 15.

Aug. l. 1. c.

contra

Crescon. c. 5

33.

metuit huius obscuritate questionis, Ecclesiam de illa consulat, quam, sine ulla ambiguitate Scriptura sancta demonstrat. The truth of the Scriptures is holden of vs, when we do that, which pleaseth the vniuersall or whole Church, the which is commended by the authoritie of the Scriptures themselves, that because the holy Scriptures cannot deceiue, whosoever feareth to be deceiued with the obscurity of this question, let him require the iudgement of the Church which without any ambiguity, the holy Scripture doth demonstrate. By which wordes, he sheweth plainly that the sentence of the Church, is of infallible and vndoubted truth, and that the way not to be deceiued in an obscure question, is to aske and follow the iudgement of the Church. Wherefore worthily also do we all say, *Credo Ecclesiam Catholicam,* I believe the Catholike Church: and worthily also may I conclude; that neither Scripture alone, nor naturall wit and learning, nor priuate spirit, nor any other thing, but only the teaching* of the true Church of

* This teaching of the Church is partly by word, partly by writing, and consequently doth not exclude,

but include the teaching of holy Scripture; as is declared in my Reply c. 10.

of Christ, is that ordinarie meanes, which Almighty God hath prouided, whereby all men may learne that one, infallible, entire faith, which I proued to be necessary to saluation.

That the Church, whose doctrine must be to vs the rule of faith, must alwayes continue, without interruption, frō Christ his tyme, till the worlds end.

CHAP. XI.

CONSIDERING what hath bene proued in the former Chapter, about the infallible authority of the doctrine of the true Church, I hope no Christian will deny, but that so long as (a)* this Church doth continue, we haue, of it,

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(a)* Both my Adversaries do graunt that the Church is to cōtinue

without interruption. But my purpose in this Chapter is not only to shew, that the Church doth continue alwayes, but that, that Church, whose doctrine was proued in the precedept Chapter to be the rule and meanes ordained by God to instruct men in faith, doth continue alwayes: and consequently as it was once, to was in the primitiue age, the rule and meanes: so it remaining still the

the same, must still be acknowledged to be the rule and meanes which must instruct all sorts of men in all matters of faith: which to be so, I declare and proue more at large in my Reply c. ii.

a sure pillar and firme (though secondary) foundation, whereupon we may safely build our beliefe. For eyther a man must deny, that euer our Sauour did make any such promise, gaue such charge and commission, left any such warrant, set forth such a commandement, or thundered out any such threats, as before is rehearsed, which were to deny the Scriptures, which Scriptures are generally receiued by all Christians, no otherwise then (as they are) the vndoubted word of God: or els he must wrest the interpretation thereof, from that, which the words, of themselves, naturally yield, according to the common * (b) sense and vnderstanding, eyther of all, or the most lear-

* (b) The
ordinarie
vndersta-
ding of
Christians
vseth to

apply words of Scripture spoken immediatly to men liuing in Christ and his Apostles dayes, to men liuing in al succeeding ages.
See S. Aug. lib. i. de serm. Dom. in monte. Vincentius Lyr.
contra hares. cap. 13. & 14.

forced to confesse, which, not I, but S. Paul hath said, *Ecclesia (c) est columna & firmamentum veritatis*; (c) 1. Tim. 3. v. 15. The Church is the pillar and ground of truth. Only it may perchance seeme to some (of those, that doe at this day oppose themselves against the authority of the Church) that this was true for S. Paul's tyme, and perhaps for some 3. 4. 5. or 6. hundred yeares after, but not to be presumed vpon in latter tymes, and namely when Luther began his reformatiō (as they terme it) or now adayes. Against these men I set downe this assertion,

The same true Church of Christ (which the forenamed testimonies of Scripture do commend) was, and is to continue, without interruption till the worlds end. This I proue.

First out of the very wordes of those promises, which I cited out of S. Matthew, and S. Iohn. For how can Christ our Saviour, or his holy Spirit, be with his Church in such sort as there is promised, to w^{it} the worlds end, and for euer, and especially, as is said in S. Matthew, *Omnibus diebus, usque ad consummationem seculi*. *Matth. 28. v. 20.* all the dayes euen

even to the end of the world, vnles the same Church also be, all the dayes vntill the end of the world? For if the Church for any time, dayes, monthes, or yeares doe cease to be, Christ cannot for those yeares, monthes, and dayes, be truly * said to be with his Church (sith he cannot be with that which is not.) and consequently he cannot be said to haue fulfilled his promise, wherein he said, he would be with his Church all the dayes, vntill the end of the world.

* Coexistence or being of one thing with another doth necessarily require that both those two things should be all the while, they are said to be one with another. *Matth. 16. 18.*

Secondly I proue the same, out of another promise or Prophecy of our Sauour Christ made to the same his Church, wherein he saith, *Porta inferi non preualebunt aduersus eam.* The gates of hell shall not preuaile against it. For how is it true, that the gates of hell shall not preuaile, if they haue preuailed so much, as vtterly to abolish the Church, or at least to banish it quite out of the world, for so long a tyme? Graunting therefore (which euery Christian must needes graunt) that the propheties and promises of our Sauour, are alwayes fulfilled, and that they are vnfallibly true, we may not doubt, but that the Church, hath ever bene,

bene, since Christ his tyme, and shall neuer ceale to be in the world.

Thirdly I may confirme the same out of other Scriptures, where the perpetuity of the Church is eyther affirmed or promised, of which kind of testimonies, being very many, I will only rehearse some few. Of the Church (if we will believe S. Augustine his exposition) it is said; *Deus fundavit eam in aeternum*, God hath established it for ever.

And of it signified by the name of the Kingdome of Christ, the Prophet Daniel saith; *Suscipabit Deus caeli regnum, quod in aeternum non dissipabitur*, The God of heaven shall raise up a Kingdome, which shall not be broken in peeces for ever. As is also said in S. Luke: *Regni eius non erit finis*. There shall be no end of his Kingdome.

Lastly, I might confirme the same, with the testimony of the auncient Fathers

E 5 Origen, the Synagogue, yet hence followeth

not, that as, those promises notwithstanding, the Synagogue was to cease after a tyme, therefore the Church should cease to be after a tyme, because that perpetuity which was promised to the Synagogue, was not promised to it for it self, but as being a figure representing the Church in which the promised perpetuity is to be fulfilled. This to be so, is gathered out of S. Augustine,

Origen, S. Chrysostome, S. Bernard, and especially of S. Augustine, who disputing against the Donatists saith thus, as rehearsing one of their speeches, *Sed illa Ecclesia, quae fuit omnium Gentium, iam non est, periit.*

Aug. in
Psalm. 101.
conc. 2.

That Church which was of all Nations, is not now, it is perished. Vnto which their speech he answereth: *O impudentem vocem!* accompting it great impudency to say, the Church is perished. And in the same place, he bringeth in the Church, as speaking personally, thus: *Quamdiu ero in hoc seculo? Annuncia mihi propter illos qui dicunt; fuit, & iam non est; Apostatauit, & periit Ecclesia de omnibus gentibus. Et annunciauit; nec vacua fuit vox ista. Quis annunciauit mihi, nisi ipsa Via? quando annunciauit? Ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi.*

Ibidem.

How long shall I be in this world? tell me, in regard of them who say, the Church indeed was, but it is not now: it is become apostata, and is perished out of all Nations. And he told me, neyther was this word in vaine: who told me, but the *Way* it selfe? (to wit Christ, who saith I am the *Way*) when did he tell? Behold, I am with you vn-

till

till the end of the world.

That this Church, whose doctrine must be to us
the rule of faith, as it must alwayes con-
tinue, so it must also alwayes be
* (a) visible.

C H A P. X I I.

NOvv hauing proued that the true Church of Christ must alwayes continue without interruption, till the worlds end; it remaineth that I shew also in what manner it is to continue; to wit, whether it shall alwayes be * (b) visible: That is to say, whether that company, which men are to belieue by faith, to be the true Church of Christ, was & shalbe in al ages a company of men, who may be * (c) seene, and assigned
* (a) I do not mean that it is alwayes actually seene by all men, but that it is (of its owne part) visible & alwayes may (either in potentia proxima or remota) be seene of, or assigned to all men that seeke and would find it to be instructed by it.
* (b) That the visible Church is belieued by faith is graunted by Caluin l. 4. Instit. c. 2 §. 2. By faith, saith he, we belieue the visible Church. When we say in the Apostles Creed, I belieue the holy Catholike Church.
* (c) The visibility of the Church is not contrary to the obscurity of faith, because although we can see or alligne the multitude whereof

wherof the visible Church consisteth, yet that there is by it taught the true doctrine of Christ, we do not see, but do believe.

or that it was or shal be somtyme so inuisible, that no man can see or assigne those men, which we must believe to be the true Church of Christ. In which matter, my assertion is, that the true Church * (d) of Christ (of which the places of Scripture afore cited do speake) must alwayes be visible. This I proue.

* (d) My aduersaries distinguish two Churches, One consisting only of the elect the other containing all professors: the first (say they) is absolutely inuisible, the other

First by that plaine prophesie of *Isaias* in the 61. Chapter (which Chapter to be vnderstood of our Sauour Christ, and his Church, we may gather out of *S. Luke*, where our Sauour himselte citeth some words out of that Chapter, and expoundeth them to be fulfilled in himselte) the wordes of the prophesie are these: *Fœdus perpetuum feriam eis, & scietur in gentibus semen eorum, omnes qui viderint eos, cognoscent illos, quoniam isti sunt semen*

cui

may be sometymes inuisible to the world. In my Reply c. 12. I proue first this distinction of two Churches to be friuolous and false. Secondly that the company which containeth all professors of Christian religion cannot at any tyme be altogether inuisible to the world,

Luc. 6. 4. v. 18.

Isa. 61. v. 9.

cui benedixit Dominus. I will make a perpetual covenant, or league with them, and their seed shall be known among Nations: all that shall see them, shall know them, that they are the seed which our Lord hath blessed. How could he more plainely haue foretold the visiblenes of the Church?

Secondly our Saviour hath ordained this his Church to be the light of the world, according as he saith, *Vos estis Lux mundi*. You are the light of the world, and to be a rule or meanes, by which all men, at all tymes, may come to the knowledge of that one, infallible, entire faith which is necessarie to saluation, as hath bene proued. But how can it be the light of the world, if it selfe be inuisible? (*nemo accendit lucernam, & ponit eam sub modio*, no man lighteth a candle, and when he hath done setteth it vnder a bushell where it cannot be seene.) And how can it be a meanes, by which, at all tymes, the infallible truth may be made knowne, to all sorts of men, if it selfe, at any tyme, could not be knowne of men? Or if you say, that sometymes it could neither be knowne it selfe, nor be a meanes, by which the true faith

Math. 5.
v. 14.

Math. 5.
v. 15.
Luc. 8. v.
16.

2. Tim. 2. v.
4.

faith might be made knowne, then sith that I proued, that it is a necessary meanes, and so necessary, that without it, according to the ordinary course, there is not sufficient meanes provided by Almighty God, to instruct all men infallibly in all points of faith: Then (I say) men, that liued at that tyme wanted necessary meanes, wherby they might attaine to the knowledge of true faith, and consequently, wherby they might come to saluation, which if it were so. How is it vniuersally true, which is vniuersally said in Scripture, *Deus vult omnes homines saluos fieri, & ad agnitionem veritatis venire?* God would haue all men to be saued, and to come to the knowledg of the truth? For how can he be said to haue a true will to saue all men, if he haue not, at all tymes, provided meanes sufficient, whereby all men may come to the knowledge of true faith, and thereby, by degrees, to saluation?

Sith especially, he hath power to provide these meanes, and knoweth, that without these meanes provided, it is vnpossible for men to attaine true faith, and eternall saluation. For knowing it vnpossible, he

can-

cannot be said to will it; fith no wise man willeth that, which he knoweth perfectly to be altogether vnpossible, and much lesse may Almighty God be said to will any thing, which is absolutely vnpossible, considering that his wisdom is infinite, and that his will is alwayes ioyned with some worke or effect, by which, that which he willeth at least, is made possible to be done. Wherefore to verify, that Almighty God would haue men saued, we must needes say, that he hath prouided, for all men, those meanes, which be necessary, and without which, it is vnpossible for them, to come to the knowledge of true faith, and thereby to saluation; one of which meanes is a visible Church, of which they must heare, and learne the true faith; which is the first and necessarie step to saluation. The Church therefore must needes be alwayes visible.

Thirdly if the vniuersall Church of Christ, should for any space of tyme, be invisible, it should for that space, cease to professe outwardly that faith, which in hart it did beleue. For if it did outwardly
professe,

* See the
 Reply c. 12. in
 which is
 shewed
 how the
 Church
 must nee-
 des be
 made vi-
 sible, by
 profession
 of faith.

Matth. 16. *Qui negauerit me coram hominibus, ego negabo eum coram Patre meo* : He that shall denie me before men, I will deny him before my Father. And, *Qui me erubuerit, & sermones meos, hunc Filius hominis erubescet* : He that shall be ashamed of me, and of my words, him the Sonne of man will be ashamed of. And by that of S. Paul; *Corde creditur ad iustitiam, ore fit confessio ad salutem* : With hart we be- lieue to iustice, with mouth we confesse to saluation. Which place learned men inter- prete to signify, that profession of faith is sometymes necessarie to saluation; and they say further, that this *sometymes*, is so often, as eyther the glory of God, or profit of our neighbour, doth of necessity require it; the which

Rom. 10.

v. 10.

which cases of necessity doe happen very often , and great meruaile it were (or rather vnpossible) that they should neuer haue happened for so long a tyme , as the Protestants would haue their Church to haue byn inuifible.

Fourthly, if the Church were not visib^{le} we could not fulfill that commaundment of ^{Matth. 18. vers. 17.} our Sauour, wherein he said , *Dic Ecclesie* , Tell the Church . For how can we tell the Church any thing , if we cannot tell where to seeke it ? neither if by chance we did meete it , could we know it to be the Church .

Fifthly , it is certaine , that once , the true Church of Christ was visib^{le}, to wit , when it first began in *Hierusalem* , in the Apostles ^{Act. 2. v. 41 42 44.} and Disciples of our Sauour Christ , and in that company , which by their preaching ^{46. 47.} was conuerted to the faith . But there can no ^{Act. 20. vers. 28.} reason be shewed why it should be visib^{le} ^{Iohn 21. vers. 17 :} then , and not now .

If it were needfull to be visib^{le} then , because otherwise it could not be the Church of Christ , which is , *A Society of men , linked togeather , in the profession of one faith , in the*

use of the same Sacraments, vnder the gouernement of lawfull Pastors, who are all subiect to one chiefe Pastour. For the same reason, it must needes be visible now, because (as in the last Chapter is proued) the Church must continue always from Christ till the worlds end, and therefore it must alwayes be, A Society of men, professing the same faith, vsing the same Sacraments, liuing vnder the gouernment of lawfull Pastours, who are all subiect to one chiefe Pastour. For all this pertaineth to the very essence of the Church of Christ militant heere on earth, of which our speach and question is meant.

*Naz. orat.
de moderat
in disput.
habenda.*

If also it were needfull to be visible then, that those offices and functions, which must be done in the Church, might be well performed, as doubtlesse it was needfull, because as there were in the Church some Pastors, and some sheep (as *S. Gregory Nazianzen* tearmeth them) some to commaund, some the obey, some to teach, some to be taught, some to feed the flocke of Christ, some to be fed: so (that euery one of these might doe what pertained properly to his duty) it was needfull, that the Pastors should know their sheep,

sheep, and the sheep their Pastours, and that those that should teach, and rule, and minister the Sacraments, should see and know the, whome they were to teach and rule, and to whom they were to give the Sacraments: and on the contrary side, that the other should know those, of whome they must be taught, whome they must obey, and from whome they were to receive the wholesome food of the holy Sacraments. If therefore (I say) this reason prove (as it doth) that it was needfull, that the Church should be visible and knowne in the primitive age: for the same reason, it will be also needfull to say, that the Church must be visible now, and at all tymes. For at all tymes there must be Pastours and sheep in the Church, being the sheepfold of Christ. And at all tymes, these Pastours must governe, instruct, and minister the holy Sacraments: and the other must receive government, instruction, and the food of the holy Sacraments, at their hands. And consequently, there had need be some visible tokens, at all tymes, by which the Pastours may know their sheep, least for want of this knowledge, they may vna-

*John 10:1
v. 16.*

Matth. 7. wares, *dare sanctum canibus, & proijcere margaritas ante porcos*; giue that which is holy to doggs, and cast margarites before hogges, which our Sauour commaundeth them not to do. And on the other side, there had need to be some visible marke, by which the sheep may know and discern their lawfull Pastours, and true preachers, from false teachers, and intruding vsurpers. For otherwise they could not tell whome to heare and obey, and whome to repaire to for the Sacraments, and contray wise whome to take heed of, as of false Prophets, whose voyce to neglect, as of strangers, and whose poysoned food of polluted Sacraments to reiect, no lesse then a baite laide to kill them by theeues and robbers; as it importeth euery one to do.

Act. 2.
vers. 4.

If lastly it were needfull to be visible, then, that those, which were out of it, might ioyne themselues vnto it and become members of it, therby to participate the graces and benedictions, which Christ our Lord communicated only to it; and to escape the deluge of eternall damnation, wherwith all was sure to be drowned, that were found
out

out of it, as it were out of another Noe his Arke: this reason also requireth and vrgeth, that the Church must be visible now, and at all other tymes euen to men of the world, who are not actuall members of it. For if at any tyme it were not visible, how could men that were out of it, come vnto it? or how could they attaine saluation, if they did not enter into it? sith at all tymes, the merits and fruits of Christs passion are inclosed in it: and the meanes to attaine saluation, and to escape eternall damnation, are only found in it. The Church therefore is visible at all tymes.

For at all tymes the Prophesie of *Isaias* must be true, wherein our Lord speaketh thus to the Church: *Aperientur portae tuae iugiter, die ac nocte non cludentur: vt afferatur ad te fortitudo gentium, & reges earum adducantur. Gens enim & Regnum quod non seruiert tibi, peribit.* Thy gates shalbe continually open, day and night they shall not be shut; that the strength of Nations and the Kings therof may be brought vnto thee. For that Nation and Kingdome which shal not serue thee, shall perish.

28. 2. v.

38. 39. 40.

41.

Isa. 60. v.

11.

* I call it the *only*, because other reasons are frivolous or els reduced to this: this being the maine ground by which they main- taine the Church to which the pro- mises of our Sau- our do be- long (of which my question is) to be inuisible as appea- reth by M Wotton

Sixtly the * *only* ground and reason by which Heretikes hold the Church to be in- uisible, is, because they imagine the Church to consist only of the elect, or only of the good. But this is a false ground, as appeareth by the name of the Church, in *Greeke*, ^{ἑκκλησία} *ekklesia*, which euen by the Etymologie of the word doth signify, the Company of men called. Now sure it is, that more are called then elected, as our Sauour saith, *Multi vocati, pauci electi*. Many are called, few elected. Againethis ground is shewed to be false, by thole parables in which the (†) Church is cō- pared to a floare, wherein wheate and chaffe are mixed. And to a marriage to which came good and bad. And to a net wherein are gathered all sortes of fishes good & bad. And to ten Virgins, wherof five were foo- lish and excluded from the celestiaall marri- age. This ground is also shewed to be false out of *S. Paul*, who commaundeth the *Co- rinthians*

pag. 210. *Matth.* 20. v. 16.

Matth. 22. v. 10.

Matth. 13. v. 47.

Matth. 3. v. 12.

Matth. 25. v. 1. 2.

(†) This visible Church (of which these parables speake) is ac- knowledged good by Caluin himsefe *l. 1. instit. c. 2. §. 4. to be such a Church as out of her lappe no remission of sinnes can be hoped for, nor any saluation.*

2. Cor. 5. v. 2. §. 1.

thians, to expell an incestuous person out of the Church, *Ergo*, before this expulsion, there was such a person in the Church, and therefore the Church doth not consist, only, of those that be good.

Lastly, the ancient Fathers did teach, that the Church is visible. *Origen* saith: *Ecclesia plena est fulgore ab oriente usque ad occidentem*. The Church is full of * brightness from the East, to the West. *Ecclesia* (saith *Orig. homi* *30 in Mat.* *S. Cyprian*) *Domini luce perfusa, radios suos per orbem spargit*. The Church being bright, * *Al.* with the light of our Lord, doth spread her though beames throughout the world. *Facilius est* this bright- (saith *S. Chrysostome*) *solem extinguere, quam Ecclesiam obscurari*. It is more easy that the vnder- sunne should be extinguished, then that the stood (as M. Wot- Church should be obscured, that is to say, to would darkened and quite without light. *S. Augu-* haue it) of the do- *stine* also alluding to (or rather expounding) those of the Church:

F 4

yet it may prouethe Church to be visible in such sense, as I maintaine the Church to be visible. For this doctrine doth suppose Doctors or teachers: and these cannot be dispersed in the world and teach (as their duty is) but they thereby shalbe made visible, and such as may be shewed.

uitate Ecclesie.

Chrysost. in cap. 6. Isa.

Cyprian. l. de v-

those wordes of our Saviour, *Non potest ciuitas abscondi supra montem posita*, saith: *Ecclesia*

Aug. l. 3. supra montem constituta abscondi non potest.
contra ep. Parm. c. 4. The Church being built vpon a mountaine cannot * be hid. And againe in another

place he saith: *Quid amplius dicturus sum, quam quod cæci sunt qui tam magnum montem non vident; qui contra lucernam in candelabro positum, oculos claudunt?* What shall I say more, but that they are blind, who do not see so great a mountaine; who shut their eyes at the candle, set vpon the candlesticke?
 * S. Augustine doth not say only, that the Church in his tyme was not hidd, but that absolutely the Church (to wit in whatsoeuer tyme) cannot be hidde,
Aug. lib. 2. in ep. Ioan.

How we shou'd discerne and know, which is the true visible Church of Christ?

CHAP. XIII.

HITHERTO I haue shewed that the rule of Faith (which all men ought to seeke, that by it they may learne true faith) is the doctrine of the Church of Christ, and that this Church doth

doth continue, and is alwaies visible, that is to say, such as may be found out & knowne. Now the greatest question is (sith there are diuers companies of them that believe in Christ, euery one of which challenge to themselves the tytle of the true Church) how euery man may come to know assuredly, and in particuler, which company is indeed the true visible Church of Christ, whose doctrine we must, in all points, believe and follow.

To this question I answere, that euery company which hath the name of Christians, or which challenge to themselves the name of the Church, are not alwayes the true Church. For of Heretikes we may well say, as *S. Augustine* doth, *Non quia Ecclesia Christi uidentur habere nomen, idcirco pertinent ad eius consecrationem*. They do not therfore pertaine to the cōsecration of the Church of Christ, because they seeme to carry the name of the Church of Christ. For (as the same *S. Augustine* saith in another place) Heretikes are only whited ouer with the name of Christians. When indeed, *Si heretici sunt* (as *Tertullian* saith) *Christiani esse*

Aug. lib. cont. ep. Parm. c. 7.

Tertul. l. de praescriptis

non possunt. If they be Heretikes, they cannot be true Christians. The reason wherof the same *Tertullian* insinuateth to be, because they follow not that faith, which came frō Christ (to his Apostles and disciples, and which was deliuered by them, from hand to hand, to our forefathers, and so to vs) but they follow that faith, which they chose to themselues; from which election or choyce, the name of Heretikes or Heresie did arise.

The way therfore to discern, which is the true Church, is, first to set downe, which be the certaine markes, by which all men may easily know the Church, and to examine to whom these markes doe agree. The which that I may the better performe, in the Chapters following, heere I thinke good, first briefly to note, what belongeth to the nature of a good and sufficient marke.

Now therfore two things are required in euery sufficient marke; the first is, that it be not cōmon to many, but * proper, and

• That do
I account
proper in
this place,

which agreeth Only to the thing wherof it is a marke: Whether it

agree alwaies (as M. Wotton requireth) or not, little importeth so that it be shewed to agree to the thing, and only to it, at such tyme as it is assigned as a marke. As when Saul was higher by the head then the rest of the people, that his talnesse might at that tyme be assigned as a proper marke, although he was not so tall, when he was a child.

and only agreeing to the thing, wherof it is a marke. As for example, it is no good marke wherby to know any particuler man, to say he hath two hands, or two eares, because this is common to many, and therefore no sufficient note or marke, wherby one may be distinguished or knowne from all other. But a marke, wherby we may discern one speciall man from all other, must be some one thing, or more, which he hath, and others haue not; as if he were taller, bigger or fayrer then the rest; or if some others were as tall, and other some as fayre, yet none were tall and fayre both, but only he. The second thing required in a good marke, is that it be more apparent, and easy to be knowne, then the thing. For example, if I were to describe and make knowne a certaine man, who were otherwise vnkowne, I must not think it sufficient to giue the definition of
his

his essence, or to assigne the secret disposition of his hart, liuer, and other inward parts, which are commonly harder to be knowne then the man himself. But I must declare some apparent thing in his face, hands, or some outward parte of his body; or in his voyce, apparell, behauour, or such like; which agreing only to that man, and being easy to be knowne, may be a meanes to make vs know the man we seeke for.

Wherefore whē we will assigne some good markes, by which all sorts of men may in some sort discern, which particuler company of men is the true Church, we must haue speciall regard to assigne those things, which in some māner may be apparent to all sorts of men; sith all sorts of men had need to seeke out, and according to their capacity discern which is the true Church. We must also assigne those things, which are knowne to agree to the true Church at this tyme, and to no other company, but that which is the true Church, to the intent that when a man shall see all those thinges, which be assigned as markes to agree to any company, he may straight waies conclude, that company
to

to be the true Church: as on the contrary side, if he perceiue eyther all, or any one of them to be wanting, in any company, he may be sure that, that company is not the true Church.

That those markes of the Church, which some Heretikes assigne, be not good markes, by which all sorts of men may discern which is the true Church.

C H A P. XIV.

OV T of that, which in the former Chapter, I briefly noted, about the nature of a good marke, we may easily gather, that those markes, which some Heretikes assigne, to wit the true doctrine * (a) of faith: and the right vse of Sacraments, are no good markes, by which all sorts of men may come to know, which
* (a) M. Whites multitude of a Scholmaister, is who (as he
faith) is best knowne by examining his learning, doth not sufficiently proue, that doctrine of faith, is a good marke, by which all sorts must find out the true Church. First, for that although men that are already supposed to haue sufficient learning, may know

know a good Schoolemaister by examining his learning: yet such as are ignorant, and such as haue not sufficient learning cannot, by examining the mans learning, iudge sufficiently, whether he be a good Schoolemaister, but must by other markes more easy (giuen them by such as know) find out the man by whome they are to be instructed in learning. Secondly, learning is a naturall thing, of which some men can discern in some sort by naturall wit, so farre, as by hearing two Schoolemasters dispute to giue some ghesse whether is the better Schoolemaister. But the true doctrine of faith is a supernaturall thing, and cannot sufficiently be discerned by any naturall wit. Neither shall one haue the supernaturall light of faith to help him to discern, vntill he heare and belieue the true Church, which is the ordinarie Schoolemaister of the true doctrine of faith. *Rom. 10. v. 14. & 15.*

is the true Church; but are meanes (as Heretikes * (b) vse them) to cast a myst ouer the whole matter, when as they know, that they can, most easily, conuert all the Sacraments, and holy words of Scripture, *ad imagines phantasmatum suorum*, vnto their owne imaginations, and phantasticall opinions (as out of *S. Augustine* we may gather that the manner of Heretikes is) especially when the authority of the Church (which should

* (b) Every Heretike doth imagine that himselfe hath the true doctrine

of faith, and the right vse of Sacraments, and will thereby pretend that men of his sect be the true Church, and will for prooffe thereof apply the Scriptures to his owne opinions.

should correct those deprauations, and false expositions) is not first, by other markes, knowne and admitted.

The doctrine of faith therefore (I say) and the right vse of Sacraments, be not good (a)* Markes, whereby all sorts of men, may discerne which is the true Church.

This I proue. First, for that by the true doctrine of faith (which they assigne for a marke of the Church) either they meane true doctrine in some points* (b) only, or in all. True doctrine in some points only, is no good marke, because Heretikes teach the truth in some points. This therefore being not proper to the Church, but agreeing rather to Heretikes, can be no good marke of the

(a)* I doe not deny true doctrine of faith and the right vse of Sacraments to be in the Church, but I say they be not good marks as not being so easy to

be knowne by all sortes, as markes ought to be: there is in a man inward disposition of hart, liuer &c. which also may be causes of some outward more apparēt things in his stature, visage &c. The which outward things although they be effects of the inward, shal rather be assigned as markes by which the man may be knowne then the inward, in regard they be more easy to be knowne of all sortes then the inward.

(b)* Distinction of points fundamentall and not fundamentall vsed by Protestants, is recited in the *Introduction* set before my Reply.

true Church: because it wanteth the first condition of a marke, which is to be proper, & agreeing only to the thing, wherof it is a mark. True doctrine also in all points, although it be proper (if we ioyne to it the right vse of Sacraments, with obedience to lawfull Pastours, which are subiect to one chief Pastour, and agree only to the true Church) yet it is no good marke, because it faileth in the second condition, which is required in a good marke, that is to say, it is not apparent or easy to be known to all those, who should seeke out the true Church. As I may easily proue, because to know which companie teacheth the truth in all points, requireth first learning, wherby one may vnderstand the termes, and state of the question, or controuersy: besides it requireth iudgment, to discusse and weigh prudently the worth and sufficiency of the authorities and reasons on both parts; that, vpon this pondering of reasons and authorities, he may prudently conclude which is the better part.

Moreouer one had need to haue a supernaturall light of Gods grace, and the assistance

stance of his spirit, wherby he may discerne
and see those things, which be above all na-
turall rules and reasons. *Ad hac quis idoneus?*
Who can say that himself is sufficiently fur-
nished with these helps? Who can be in-
fallibly sure, that he hath all these, in such
sort, as is requisite for obeyning, by his
owne industry, true and infallible faith in
all points? surely, at least the vnlearned must
needs confesse, that, in diuers mysteries,
they do not so much as vnderstand the ter-
mes and state of the question: and much
lesse are they able to examine sufficiently the
worth of euery reason: neyther are all such
as can perswade themselves, that they are
singularly inlightned, & immediatly taught
by Gods spirit: neyther, if they did thus
perswade themselves, could they be infalli-
bly sure, that in this their perswasion they
were not deceiued: sith it is certaine, that
some of them, that most strongly perswade
themselves to be thus taught, are in this their
perswasion deceiued, neyther can the vn-
learned sufficiently know the truth, in euery
particuler point, by giuing credit to some
one, or other learned man, or any company.

of the learned; vnlesse that Company be first knowne, to be the true Church, and consequently to be guided in their teaching, by the holy Ghost, as I proued before. So that it is most hard, or rather vnpossible for a man, and especially for an vnlearned man, in all points, *siquidem à tot erroribus discernere veritatem*, to discern (as S. *Augustine* saith) the plaine truth from so many errors.

*Aug. lib.
contra
Faustum c.
13.*

It is also most hard for a man of himselfe to iudge, which vse of Sacraments is right, if he be not first taught by the Church; for this is a principall poynt of the true doctrine of faith, which is (as I said) very hard or rather vnpossible to be perfectly knowne by a mans owne selfe. But to know first, which company is the true Church, and then by giuing credit to it, to learne which is the true faith, and which vse of Sacraments is right, there are not so many things required; nor any great difficulty, as shalbe declared.

*Isa. 35. v.
8.*

For the Church is that direct way, which *Isaias* speaketh of, when he saith: *Hac erit vobis directa via, ita vt stulti non errent per eam.* This shalbe to you a direct way, so that even
fooles

fooles (to wit simple and vnlearned men)
may not erre in it.

Secondly, I proue the same, because
when we seeke for the true Church, we
seeke it principally for this end, that by it,
as by a necessarie, and infallible meanes we
may heare, and learne of it, the true faith
in all poynts, which otherwise in it selfe is
hidden, obscure, and vnkowne to vs; ac-
cording to that of S. Paul: *Animalis homo non*

percipit ea, quæ sunt spiritus. Dei. The sen-
suall * man doth not perceiue those thinges,
which are of the spirit of God. For sith none
by the only power of naturall wit (which
in vnderstanding things vseth the helpe of
outward senses) can obtayne the supernatu-
rall knowledge of diuine mysteries, which
we beleue by our faith: neyther doth the
spirit of God (who, as the principall cause,
infuseth this gift of faith into our soules)
ordinarily instruct any man in the know-
ledge of true faith, imediately by himselfe
alone, or by an Angell sent from heauen;
we must needes, if we will haue true faith,
seeke first for that, which it pleaseeth Al-
mighty God to vse, as the ordinary instru-

1. Cor. 2. v.

14.

* I meane
by the
word *Sen-
suall* one
which ordi-
narily follo-
weth ex-
ternall
sense,
worldly
affection,
humane
prudence
or natural
reason.

ment, and as a necessarie meanes, by which men may learne true faith; the which is no other but the preaching and teaching of the true Church, according to that saying of St. Paul. *Quomodo credent ei quem non audierunt? quomodo audient sine predicante? quomodo predicabunt nisi mittantur?* How shall they be-
 lieue him, whom they haue not heard? how shall they heare without a preacher? how shall they preach vnlesse they be sent? There-
 fore the true Church, which only hath preachers truly sent of God, must first * be found out, that by it we may heare and know which is the true faith. Therefore, of the two, the true Church is rather a marke, whereby
 * Such as neither be-
 lieue the Scripture nor the Church, must ordinarily learne first, which is the Church, by whose authority they are to be moued to be-
 lieue the Scriptures. But those who do not be-
 lieue the Church, and yet do already be-
 lieue in some sort the Scriptures, as in old time the Donatists did, and at this tyme Protestants do, these I say must haue that part of doctrine which concerneth the markes of the Church, first proued out of Scripture as S. Augustine proued them to the Donatistes, and according to S. Augustins example, do proue them to Protestants. Yet this doth not proue that true doctrine of faith is the marke by which all sorts must finde out the Church, especially in the Protestants sense: for they require that euery particuler at least fundamentall point should be proued particularly to euery man out of Scri-

Scripture before any company be believed by him to be the true Church. Whereas S. Augustine only proueth out of the Scripture certaine marks to be proper to the Church, out of which he concludeth the Catholikes only to be the true Church.

we may know the true preaching, and consequently the true doctrine of faith, then contrary, that (as Heretikes say) the doctrine should be a marke, wherby all men must know, which is the true Church.

Thirdly, true faith is included in the true Church, and as it were enclosed in her belly; as S. Augustine saith, vpon those words of the Psalme, *Errauerunt ab utero, loquuti sunt falsa. In ventre Ecclesie (saith he) veritas manet: Quisquis ab hoc ventre separatus fuerit, necesse est, ut falsa loquatur.* Truth remaineth in the belly of the Church, whosoever is separated (to wit by difference in doctrine) from this belly of the Church, must needs speake false. Therefore like as, if a man had gold in his belly, we must first finde the man, before we can come to see the gold it selfe: so we must first, by other markes, finde out the true Church, which hath the gold of true faith, hidden in her belly, before we come to see the gold of true faith it selfe. Sith especially

cially, we * cannot see it, vnlesse she open
 her mouth, and deliuer it vnto vs, and that
 we cannot (being spiritually blind) certain-
 ly know it to be true, and not counterfeit,
 but by giuing credit to her testimony of it.
 According as the same S. *Augustine* saith
 of himselfe, *Euangelio non crederem, nisi me*
Ecclesia auctoritas commoueret. I should not
 (a) * belieue the Ghospell it selfe, vnlesse I
 were moued by the authority of the Church.
 For if we had not the testimony of the
 Church, how should we haue byn infalli-
 bly sure, that there were any Ghospell at all?
 or how should we haue knowne, that those
 bookes, which beare tytle of the Ghospell,
 according to S. *Matthew*, *Marke*, *Luke*,
& Iohn, are true Canonically * (b) Scripture,
 rather
 (a) * S. *Augustine*
 doth not
 speake of the time perfectly past, and yet if he did, by this his say-
 ing appeareth, that in his iudgment the authority of the Church
 must in some sort be first knowne before the Ghospell be belieued
 although after the Ghospell be belieued, the authority of the
 Church may reciprocally be knowne by the truth is selfe, and
 may be also in some sort reciprocally proued by the Ghospell, as
 I shewed in the *Introduction* q. 3. & 4. without any absurd circles.
Augustin, lib. contra Ep. Fundament. cap. 3.
 (b) The assent of faith in se, in it selfe, of this and other points, is
 finally

finally resolved into diuine reuelation: but vnto vs, *quoad nos*, it must be resolved into some other thing, more cleare and euident. Now all the question is, *quoad nos*, how we do know these bookes to be Scripture. The which doubtles we know by the Church, which so doth testify.

rather then those books, which are written in the name of *Nicodemus*, and *S. Thomas* bearing the same tytle, or inscription of Ghospell?

Fourthly, if the true doctrine of faith, in all particuler poynts, must be foreknown, as a marke, whereby to know the true Church; then (contrary to that which hath byn proued) the authority of the Church, should not be a necessary meanes, wherby men must come to the knowledge of the true faith. For if before we come to know, which is the true Church, we must, by other meanes, haue knowne, which is the true faith; what need then is there, for getting true faith already had, to seeke or bring in the authority of the same Church?

Suprae. 10.

Fifthly, If before we giue absolute & vn-doubted credit to the true Church, we must examine and iudge, whether euery particu-
lar point of doctrine, which it holdeth, be
the

the truth, with authority or liberty to accept that only which we like, or which seemeth, in our concept, right and conformable to Scripture, and to reject whatsoever we mislike, or which, in our private judgment, seemeth not so right and conformable; then we make our selves examiners and iudges ouer the Church, and consequently, we perferre our liking or disliking, our iudgement and censure, of the interpretation and sense of Scripture, before the iudgment, and censure of the Church of God. But it is absurd, both in reason and religion, to preferre the iudgment of any private man (be he neuer so witty and learned, or neuer so strongly perswaded in his owne minde, that he is taught by the spirit) before the iudgment and definitiue sentence of the Church of God, the which is a Company of men, many of which both are, and alwayes haue byn, vertuous, wyse, and learned, and (which is chiefe) is such a company, as according to the absolute and infallible

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of the Church.

fallible promises of our Saviour, hath vndoubtedly the holy Spirit among them, guiding them, and teaching them all truth, and not permitting them to erre, as before hath byn proued. *Supra. c. 10.*

But you may perhaps say that in Scripture we are willed not to beliene every spirit, but to try spirits; whether they be of God or no, and that therefore we must examine, and try the spirit of the Church, by looking into every particuler poynt of doctrine which it teacheth.

I answer, that in that place of Scripture, it is not meant, that it belongeth to every particuler man to try all spirits, but in generall the Scripture giueth the Church warning, not to accept every one, that boasteth himselfe to haue the spirit, and willeth that they should try those spirits; not that every * symple or priuate man, should take vpon him to try them: but that those of the Church, to whome the office of trying spi-

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* How
should
every
man try
spirits?

Not by Scripture: for every one cannot read, nor by reading vnderstand so sufficiently, as is fit for trying of spirits. Not by the spirit: for every one hath not the spirit of trying spirits. Againe every

every ones priuate spirit (before it be admitted as a touchstone by which spirits should be tryed) had need first it selfe to be tryed by something more certaine, then is either priuate spirit or Scripture interpreted by it.

Ep. 4. v. 4.

Supra c. 10
See also c.
10. of the
Reply.

rits doth appertayne, to wit the Doctors, & Pastors, which Almighty God hath put in his Church of purpose, *ut non circumferamur omni vento doctrina*: That we may not be carried away with every wynde of doctrine; and, *ut non simus paruuli fluctuantes*, that we may not be litle ones wauering with every blast of those, that boast themselves to be particularly taught by the spirit. So that this trying of spirits, is only meant of those Spirits, of which men may well doubt, whether they be of God or no; and then also this tryall belongeth to the Pastours of the Church. But when it is certaine that the spirit is of God, we neither need nor ought doubtfully to examine, or presumptuously to iudge of it, but submitting obediently the iudgment of our owne sense and reason; we must belieue the teaching of it in every poynt.

Now it is most certaine, that the spirit of the true visible Church is of God, as out of

of holy Scripture hath byn most evidently
proued. And therefore our only care should
be, to seeke out those markes, by which all
men may know, which particuler Com-
pany of men, is the true Church of Christ,
whose doctrine, we neyther need, nor law-
fully may examine, and try, in doubtfull
* manner, but must obediently & vndoub-
tedly, in all points, belieue, as the only as-
sured and infallible truth, which is to be
belieued by Christian faith.

* In
doubtfull
manner
we may
not: but
in due

manner, for our more confirmation in faith we may (without
doubting) examine the doctrine of the Church by the Scripture,
as well as we do her vnity, holynesse, antiquity &c. Yet suppo-
sing one do doubt, and will not be otherwise satisfied, he may
endeauour to put away his doubt by searching for such sentences
of Scripture as be proper for that purpose, in any point whereof
he hath doubt. But this course is not fit for all persons; especially
in all points of faith, becaule it is easy for men by such priuate ex-
amination, to fall into errour by mistaking the sense of Scripture.
And as D. Feild obserueth all men haue not leasure nor strength
of wit to examine sufficiently in this manner euery point in con-
trouersy, the which are very many in number, and very intri-
cate in nature.

That

That these foure properties, Vna, Sancta, Catholica, Apostolica, that is to say, One, Holy, Catholike, Apostolike, are good markes, by which men may know which is the true Church.

C H A P. X V.

SITH our Sauour Christ, hath thought good, to plant a visible Church vpon earth, which he would haue to continue vntill the worlds end, for this special intent and purpose, that all men, in all ages, by meanes of it, may learne the doctrine of the true faith, the true worship of God, the right vse of the Sacraments, the wholesome laws of good lyfe, and generally all good things, that appertaine to the glory of God, and the saluation of our Soules; we haue not any reason to doubt, but that the same our Saviour (for the exceeding loue, which of his part, without exception, or respect of persons he beareth to all man kinde) hath ordained some markes or notes, by which

Mt. 10, 2.

24. 35.

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all sorts, and consequently even simple men

may sufficiently discern, which company (among many, which challenge to themselves the title of the true Church) is indeed the true Church. For if he would haue re- uery one to heare, and learne things neces- sary to saluation, only of the true Church; we must needes thinke his wisdom and goodnes, to haue marked this his Church with such manifest signes and properties, that all men may easily know it, and discern it from others, whome he knew would take vpon them (though falsly) the title and profession of the true Church.

This seemeth to haue byn expressly foretold by the Prophet *Isaiah*, when he saith:

Sciatur in gentibus semen eorum; & germen eo- rum in media populorum. Omnes qui uiderint eos, cognoscent illos, quia isti sunt semen cui benedi- xit Dominus. Their seede shall be knowne in the Nations, and their offspring in the mid- dle of people; all that shall see them, shall know them, because these are that seede, which our Lord hath blessed. Which is as much, as if he should say, that the Church shall haue such manifest markes, that it shall

* To wit, either by theselues, or with a litle help of a lear- ned man to declare and apply those markes.

Isa. 61. 9.

* To wit, if the fault be not of the mans owne part who vseth not the endea- uours of which he may to know the

be easy for every one to know them to be the true Church.

*Aug. contra
174 Epist.
Fundamēt.
c. 4.*

* By this we see that the marks of the Church are more easily understood by the slow wits of the simple, then the truth of the doctrine it selfe, especially in all points which are to be believed by faith.

Some of these markes are set downe by *S. Augustine*, who calleth them bands, or chaines, which do hold a faithfull man in the Catholike Church, although for the * slownesse of his wit, or for some other cause he doth not evidently see the truth of the doctrine in it selfe.

Of these markes diuers authors haue written at large. I (for breuitie sake) haue chosen out only these foure, *Vna, Sancta, Catholica, Apostolica*: One, Holy, Catholike, Apostolike, because I hope these wilbe sufficient, and because I find these especially set forth in Scripture, comended by Councils, and generally admitted of all sortes, both Catholikes and Protestants, as now I am to declare.

First, for the generall admittance of these properties of the true Church, I need no other prooffe, but that both Catholikes & (a) * Protestants allow of the *Nicen*, & *Con-*

(a) * All the Ministers of England do subscribe at their ordination to the Creed of the Apostles, the *Nicen* Creed, and that of *S. A-*

sbana.

shanasius, and consequently ought to admit them in that sense in which the ancient Fathers and Councils did vnderstand them, vnlesse they meane to allow equiuocation in profession of faith, which were absurd and grosse.

Constantinopolitan Creed, wherein we professe to belieue the true Church; the which Church, is there described with these only foure properties, which before I named, as though, by these * (b) only euery man might sufficiently know that Church, which in every point, they are bound to belieue. Now if besides this prooffe, out of the generally receiued Councils, some precise man would haue me proue, those properties to agree to the true Church, out of the Scripture it selfe, this also I may easily doe.

* (b) To wit, as by properties or markes more apparent & easy to be discerned by al sorts when is the nature & essence of the Church, considered in it selfe.

The true Church is signified to be * One, by those words of the Canticle: *Vna (a) est columba mea*, My doue is One, if we will belieue the exposition of *S. Cyprian*, and *S. Augustine*. Also we may gather the same out
* The true Church being but One, if it be found by these markes of Vnity, Holynesse, Vniuersality, and Apostolike succession, it followeth that no other company can be the true Church. Now that there is but One Vniuersall Church in my sense, *S. Cyprian* l. de

l. de vnitatē Ecclesię, proueth out of Scripture
 (a) *Cont. 6. v. 8. Cyprian lib. de vnitatē Ecclesię*
August. lib. 6. in Ioan.

(b) *Ioan*
10. vers 16.

(c) *Rom.*

12. v 5.

1. Cor. 12.

v. 13.

(d) *Ioan*

17. v. 21.

* The Church is said to be One, for

diuers respects, but that vnitie which is most sensible and which doth most sensibly distinguish it fro sects of heretikes, consisteth in the profession of One, and the same faith, in participation of the same Sacraments, and in subordination to lawful Pastours vnder One chiefe Pastour, ordained and appointed by Christ our Lord and Saviour. Now although this one faith which with vnitie of Sacraments and Pastours is assigned as a marke of the Church must also be the true faith; yet *Vnity*, being proved to be proper in some sense to the Church, is better alligned for a marke then *Verity*, because all sorts cannot with all the ordinary helps in the world, see the cleare *Verity* it selfe, at least of all points of faith, in regard the *Verity* of many matters beliened by faith is *Obscure*, and not evidently seene in this life: whereas all sorts with a little help may see where *Vnity* is best obserued, and where is the fittest meanes to make it obserued.

least they should all professe (e) one and the same faith; partaking of one and the same baptisme, and other Sacraments, and living vnder one and the same Lord, in due subordination and subiection to that vniforme and orderly gouernment of lawfull (f) Pastours, vnder one chiefe (g) Pastour, ordained and appointed in the Church by him.

(e) Ep. 4.
v. 5.

(f) Ep. 4.
verf. 11.
Act. 20. v.
28.

(g) Ioan.
20. v. 17.

The true Church of Christ therefore is one, as professing one and the same faith, which it alwayes did: and as hauing also a most conuenient meanes to preferue all the mébers therof in vnity of faith. On the contrary side, the Conuenticles of Heretikes are destitute of this marke of vnity, according as *Tertullian* affirmeth, saying, *Denique penitus inspecta haereses omnes, in multis deprehenduntur cum auctoribus suis dissentientes*. Finally all Heresies, if they be well looked into, are found to differ in many things from their first founders. And the reason of this disagreement among Heretikes, the same *Tertullian* assigneth very well, in the same place, saying: *Variant inter se haeretici, dum unusquisque pro suo arbitrio modulatur quod ac-*

*Tertul. 1.
de praescr.*

Ibid.

H

cepit;

cepit; quemadmodum ea pro arbitrio composuit ille qui tradidit. Heretikes do differ (in poynts of doctrine) among themselves , while as euery one taketh vpon him to fashion the faith which he receiued , according to his owne liking or fancy ; like as he , that first deliuered it vnto them did inuent it , according to his owne will and pleasure .

The true Church is also proued to be holy , by that of *S . Paul : Templum Dei sanctū est , quod estis vos .* The Temple of God is holy , which Temple you are . By which place notwithstanding *S . Paul* did not meane to signify , that euery one of this company was holy . For a little after in the same Epistle , he saith to the same company : *Omni-
auditur inter vos fornicatio , qualis nec inter gentes .* There is plainly heard fornication among you , and such fornication as the like is not among the Heathens . He doth not therefore (I say) meane that euery one of the Church is holy , but that the whole company is to be termed holy , as indeed it may well be so tearmed , because the whole company is dedicated and consecrated to God , and the profession therof doth of it selfe wholly tend to ho-
bo.

1. Cor. 3. v.
17.

1. Cor. 5. v. 1

holynesse * ; the doctrine being such , as withdraweth from all vice, and instructeth and moueth men to vertue; the Sacraments also being such, as they doe not only signify, but, in the vertue which they haue from Christ his passion , they also worke in vs (as instrumentall causes) true and inward sanctity. Wherefore although euery one , that is in the Church , be not holy , yet no doubt, alwayes some are : the which their holynes, it pleaseth Almighty God to testify, & make knowne sometyme by miracle , and ordinarily he vseth to make it * apparent inough, by the light of their vertuous actions , which at all tymes , in many members of the true Church do so shine before men , that by it , men are moued to glorify God , and sometymes to imitate in their owne life , that which in others they admire .

And whatsoever member of the Church

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fay-

their claime is vniust, and that these marks at least iointly agree to no company besides the true Church .

ward vertuous actions are sufficient signes of inward holynes where there is no other iust cause to make one doubt of the contrary: and so inward sanctity, as being manifested, and made apparent to be in some members of the Church, may be assigned as one mark of the true Church .

* Although heretikes may in words challenge to themselves this and other marks, yet this hindreth not these to be good marks, when as it appeareth by the next Chapter it may be easily and sufficiently shewed to all sorts that this

* Out-

sayleth frō this holines of lyfe, it is euident, that the fault is only in him selfe, who liueth not according to the prescript of his profession, nor vseth in due sort, those meanes, which it hath of the holy Sacraments, which as I said before, are effectual instruments of sanctification.

Contrarywise no sect of Heretikes is truly holy; neyther was there ever any person, that did inuent, or obstinately adhere vnto any sect of heresie, which had in him true sanctity. And no mervaille, because the very profession and doctrine it selfe of every

* True faith and humility cannot stand with any heresy, for heresy of it owne nature is an obstinate proud error contrary to true faith, & contrary to that hūble obedience to Church authority, which is a necessary condition of true faith. See the *Introduet*. q. 3. and the *Appendix* §. 5. (a) *Heb.* 10. *vers.* 38.

sanctity; the which roots be true Christian faith and humility. For how can he be truly holy & iust, who being possessed with the spirit of heresy, must needs be deprived of true faith, without which the iust man cannot liue, according to that saying of S. Paul, *Iustus (a) ex fide uiuit*: The iust man liueth by faith? Or how can he be holy, that doth

not

not only, not humble himselfe; like a little
 (b) one, submitting himselfe to every hu-
 mane creature for Gods sake, but doth
 * proudly oppose himselfe, against the vni-
 uersall Church it selfe, whome God would
 haue vs to heare (c) no otherwise then (d)
 himselfe. For wanting this humility, and
 consequently the grace of God, which is
 denied to the (e) proud, and given to the
 humble, there is no doubt; but that how-
 soeuer such a man seemeth in his outward
 behauiour, he can haue no true sanctity
 within him; the which true sanctity sayling
 inwardly, it is hard for him to carry himself
 so, but that sometime or other, by one oc-
 casion or other, he shall euen outwardly ma-
 nifest this his inward want; as in these our
 daies, heretikes commonly do, in such ap-
 parent manner, that it is no hard matter to
 discerne, that they be not (as some of them
 would haue the Church defined) *a Company*
of Saints.

(b) *Matth.*

18. v. 3.

1. *Petr.* 2.

v. 13.

Qua ma-

ior super-

bia &c.

What

greater

pride then

that one

man

should

preferre

his iudg-

ment be-

fore the

whole

Congre-

gation. S.

Bernard.

(c) *Matth.*

18. v. 17.

(d) *Luc.* 10.

v. 16.

(e) *Iacob*

4. v. 6.

* Al-

though I

in do chiefly

assigne

the name

Catho

for a marke of the Church only the thing signified by the name

Catholike, yet S. Aug. l. contra ep. Fundamenti c. 4. vrgeth the very Name, *Tenet me in Ecclesia* (saith he) *ipsum Catholica nomen*: the very name Catholike holdeth me in the Church: the same, I say, he vrgeth not as it may now be falsely applyed by a particular man to men of his owne sect, but as being commonly attributed to men of one profession, who haue byn fro tyme out of mind and are yet commonly by it knowne and distinguished from men of other professions. Now it is no hard matter for any man, with a little helpe, to learne which profession hath byn commonly called Catholike: by which common attribution of the name, and by help of histories, men may also know which Church, or company of professors hath byn alwayes dispersed through the world Which being found for the time past, a Christian who belieueth the promises of Christ, will not doubt, but the same Church is to continue alwayes for tyme to come. Yea considering that the Church hath continued so strangely hitherto according to Christs promises and predictions (notwithstanding so much opposition, as hell gates hath made against it many wayes) euen one that is no Christian may be probably perswaded, that according to the same promises and predictions it shall neuer faile to continue till the worlds end.

in tyme, by most plaine propheties, and promises of Scripture, as I haue already shewed in the eleaueth Chapter; vnto which heere I will only adde those wordes of *Isaias*:

Isa. 59. v. Hoc fœdus meum cum eis dicit Dominus. Spiritus meus qui est in te, & uerba mea quæ posui in ore tuo, non recedent de ore tuo, & de ore seminis tui, & de ore seminis seminis tui, dicit Dominus, a modo vsque in sempiternum. This is my co-
pe

uenant with them, saith our Lord. My spirit which is in thee, and my words which I haue put in thy mouth, shall not departe from thy mouth, and from the mouth of thy seede, and from the mouth of the seede of thy seede, saith our Lord, from henceforth for euer.

It may also be easily proued to be vniuersall, in respect of* place, by these plaine testimonies of holy Scripture, *Conuertentur ad Dominum vniuersi fines terra*: All the bounds of the earth shalbe conuerted to our Lord. *Dominabitur à mari vsque ad mare, & à flumine vsque ad terminos orbis terrarum*. He (to wit Christ) shall rule and haue dominion from sea to sea, and from the flood vntill the furthestmost lymits of the earth: *Omnes gentes seruiant ei*: All Nations shall serue him. Vpon all which places and some other, see S. Augustine in his exposition of the Psalmes: and among other things, which he speaketh to the purpose, note his interpretation of those words

* This vniuersality of place is not meant only de iure, but also de facto, as appeareth partly by these texts of Scripture, in which it is not said, that all the bounds of the earth ought to

be conuerted, but shalbe conuerted to our Lord. Neyther is it said only, that Christ hath right and title to rule and haue dominion, but that he shall rule &c. and that all Nations shall serue him. *Psal. 22. 1. 28.* *Psal. 71. 7. 8.* *Psal. 71. 7. 11.* *Aug. in Psal.*

words, *à flumine usque ad terminos orbis terrarum*. Which words (saith he) doth signify, that the dominion of Christ began, *à flumine Iordano*, from the flood of Iordan; where he being baptized, was made manifest, by the descending of the holy Ghost, and the sound of his Fathers voyce; from whence he began to choose his disciples, and from hence (saith he) *Doctrina eius incipiens dilatatur, usque ad terminos orbis terra, cum predicatur Euangelium regni in uniuerso orbe, in testimonium omnibus gentibus, & tunc veniet finis*. His doctrine beginning, is dilated or spread abroad vnto the furthest partes of the earth, when the Ghospell of the Kingdome is preached ouer the whole world, for a testimony to all Nations, after which done the end (of the world) shall come. See also the same *S. Augustine* in his booke *de unitate Ecclesie*, especially in the nyynth and tenth Chapter, where he cyteth and vrgeth the place of *S. Luke*, where our Sauour saith.

Aug. in
Psalm. 71.

Luc. 24. v. 44-46. 47 *Neceffe est impleri omnia quæ scripta sunt in lege, Prophetis & Psalmis de me &c. quoniam sic scriptum est, & sic oportebat Christum pati, & resurgere à mortuis, & predicari in nomine eius peni-*

tentia

sentiam & remissionem peccatorum in omnes gentes, incipientibus ab Ierosolyma. It is needfull that all things should be fulfilled, which are written of me in the Law, the Prophets, & Psalmes &c for so it is written, and so it was needfull, that Christ should suffer, and rise againe from the dead the third daye, and that pennance & remission of sinnes should be preached in his name throughout all Nations, beginning from *Hierusalem*. By which place and diuers others, he sheweth plainly, that the true Church of Christ, cannot be contayned in a corner of the world, but must be vniuersall, that is, diffused and spread throughout the whole world, as the same *S. Augustine* besides his other proofes, gathered out of the very name *Catholica*, the which name (saith he) was imposed vpon the Church by our fore-Fathers, *ut ex ipso nomine ostenderent, quia per totum est: secundū totū enim* *καθολος* *gracè dicitur.* That by the very nam, they might shew, that the Church is throughout the whole world. For (saith he) the word *καθολος* in Greeke (wherupon *Catholike* is deriued) signifieth a thing which is generall or agreeing to the whole.

*Aug. l. de
vinitate
Ecclesie,*

But we must note heere, that when we say, the true Church is Catholike, or diffused throughout the whole world, it is meant, that at least, by succession of tyme, it hath byn, or shalbe dilated more & more in euery Nation, till it haue gone throughout the whole world. Moreouer it is tearmed Catholike, not only because it shalbe spread ouer the whole world in processe of tyme, but also because, euen in euery age, it hath byn, and shalbe alwayes in very many Nations: and indeed in euery Nation, where any Christian religion is, which is in a sort to bespread ouer the whole world. This doth *S. Augustine* in his booke *de unitate Ecclesie*, most diligently proue out of Scriptures themselves. The effect of his argument is this. The Church must be such as it is described in Scripture. But in Scripture it is described to begyn at *Hierusalem*: and to

Act. 1. v. 8 proceed into all Iurie; and to goe forward into *Samaria*; and to stretch it selfe further

Colos. 1. v. 6. and further, *vsque ad vltimum terra*, euen vnto the vtmost of the earth. And (saith he) the seed of the Ghospell once sown in the feild of the world, *fructificat & crescit*, doth

(not

*Aug. l. de
unitate
Ecclesie.*

(not vniuersally, or for the most part perish, but) fructify, and grow, or increase, in *omni mundo*, in the whole world, and doth continue to grow or increase, *vsque ad messem*, vntill the haruest, of the consummation of the world, as our Sauour signifieth, the which consummation wilbe, when this seed is come to the full growth; *predicabitur*

Matth. 13.

v. 30.

Euangelium in vniuerso mundo, in testimonium omnibus gentibus (saith our Sauour) & *tunc*

Matth. 24.

v. 14.

veniet consummatio: the Ghospell shalbe preached in the whole world, for a testimony to all Nations, and then the consummation shall come. This is S. Augustines * discourse:

by which he proueth, that the true Church

* This discourse of S. Augustine doth

proue the Church to be spread ouer the world, as well in this age as in S. Augustines tyme, for the texts of Scripture which he bringeth are not limited to any age, but may be as well applyed to the Church of this age or tyme as they were by S. Augustine applyed to the Church in his time. So that Protestants cannot shift of the force of this discourse, but by shaking of S. Augustines authority in this point, and by shaking hands with the Donatistes, in saying that the foresaid texts of Scripture were fulfilled, but afterwarde the world fell away &c. to whome we reply as S. Augustine did, Let the read this to vs in Scripture. To which our demaund they can giue no answer, of any moment which might not haue byn giuen by the Donatists to S. Augustines demaund, especially

If the Donatists would haue byn so impudent as those Protestants are, who adfurdly imagine the Pope to be Antichrist.

of Christ, is not contained in a corner of the world, but must be dilated, and spread in a sort, ouer the whole world.

Matth. 13.
v. 25.

Act. 20. v.
19.

One the contrary side, the congregation of Heretikes, is not Catholike, neyther in tyme nor place. And first for tyme, it is euident, because true doctrine was first preached, and belieued, as the good seede was first sown in the feild, and afterward the cockle, that is, false doctrine was ouersown. S. Paul did for three yeares space, teach the *Ephesians* the true doctrine of faith, and had conuersed among them like a lambe, *seruiens Domino cum omni humilitate*, seruing our Lord with all humilitie: but after his departure, he said, he knew that rauenous Wolues would enter in among them, not sparing the flocke, and that, euen out of their owne company, there would arise *Viri loquentes peruersa, ut abducant discipulos post se*; men speaking peruerse things that they may lead away disciples after theselues. And, as this happened at *Ephesus*, so doubtles in all other places, where there hath byn

byn any alteration of Christian doctrine. First the true faith was plāted by some Apostle, or Apostolike man; and afterward the contrary was brought in, by some speaking peruerse things, thereby leading away disciples after themselves. So that it is certaine that no heresy is so ancient, as the true faith: neyther is any one of them of so long continuance, for the tyme to come, as *S. Paul* signifieth, when hauing described Heretikes of the latter dayes, he addeth, *Sed * ultra non proficient; insipientia enim eorum manifesta erit omnibus*, but they shal prosper no further, for their folly shalbe manifest to al. The same doth *S. Augustine* aptly expresse, expounding those wordes of the Psalme, *Ad nihilum deuenient, tamquam aqua decurrens. Non vos terreant fratres (saith he) quidam flumini qui dicuntur torrentes: hyemalibus aquis implentur; nolite timere, post paululum trāsit, decurrit aqua, ad tempus perstrepat, mox cessabit, cui stare non possunt. Multa Hereses iam emortua sunt &c.*

* By this predictiō of *S. Paul* and by the experience of so many heresies already decayed, it is not hard for any man to iudge of whatsoever

My

new heresy, that it shall decay and not continue alwayes, nor so long as to spread it selfe ouer the whole world in such sort as the true Church shall do.

2. Tim. 2. 17.

Aug.

in Psalm. 57.

My bretheren let not certaine floods called landbrookes terrify you; they are filled with winter waters, feare them not, after a while the water doth passe and runne downe, for a tyme it maketh a noyse, but it will cease by and by, those floods cannot stand long; many heresies are now already dead &c.

* Euen
the Arri-
an heresy
(which
did spread
it selfe
farre)
did not
spread it
selfe abso-
lutely o-
uer the
whole
world.

See Atha-
nas in
ep. ad A-
pros apud
Theodore
hist. Eccles.

1. 2. c. 21.
Hilar.

2. de Synod. aduersus Arian.

Now if we will haue respect of place; it is certaine that no heresie is by procelle of tyme, to spread it selfe * absolutely ouer the whole world, as I haue proued, that the true Church shall doe; and the reason hereof may be assigned, because as *S. Augustine* saith, *diu stare non possunt*, they cannot contynue long, or at least so long, as were needfull to get the so vniuersally spread ouer the whole world, especially considering, that as *S. Paul* saith, when they haue contynued a while, *Insuperbia eorum manifesta fit omnibus*, their foolishnes is made manifest to all; and so no meruaile, *si ultra non proficiant*, if they prosper not, nor make no further progresse. Neither * ordinarily, in any one age, is He-

* That great largenes of place

place which the Arian heresy did (by deceiuing the Bishops of the West in the councell of Arimini) not so much get as seeme to get, was only one rare or extraordinary case; neyther did it last for a whole age, but only for a very short space: so that men then li- uing might see and discerne that the said heresy was not that Ca- tholike, or vniuersall Christian religion which had formerly spread it selfe ouer the world, but that it was an vpstart nouelty not hauing that vniuersality both of tyme and place, which was to be found in the true Church, which besides the vniuersality of place, which it had in former ages did not cease also to be eminent- ly knowne at least in her firme members, euen in that tyme, and in those very countries where the Arian heresie did seeme to raigne and rage.

rely so vniuersall in place as the true Catho- like religion; but for the most parte, it is cō- tained in one, or two Countries, as it were in a corner of the world. So that of Hereti- kes we may well say, as *S. Augustine* doth, that they are those which say: *Ecce hic est Christus, ecce illic*; Behold Christ is here, be- hold he is there (that is to say, the true do- ctine of Christ is only truly preached in this country, or that country) of which kynd of people, our Saviour giueth vs warning, saying, *nolite credere*, belieue them not. We may well say also of these (as the same *S. Au- gustine* doth) *Quacumque congregatio cuiuslibet Heresis in angulis sedet, concubina est, non matrona:*

Aug. l. de vnit. Eccles. c. 3. Matth. 24 v. 23.

Ibid. v. 26.

Aug. l. 4. de Symbol. c. 10.

matrona. Whatsoever congregation of what heresy soever, sitteth in corners (that is to say, is but in few Prouinces, and in the rest of the Christian world, either is not at all, or at least is not, nor cannot be manifestly knowne to be) is a cōcubine not a matrone, that is, it is not the spouse of Christ, nor the lawfull mother of the children of God. Wherefore sith there is this difference betwixt Heresy and true Christian religion, that (as the same *S. Augustine* saith) *singula hereses in multis gentibus ubi Ecclesia est non inueniuntur: Ecclesia autem, qua ubiq; est, etiam ubi illa sunt, inuenitur*, Heresies are not found in many Nations where the Church is: but the Church, which is every where, is found in those Nations where Heresies are. This difference (I say) being betwixt Heresy and the true Religion, we need not doubt, but that to be Catholike, or vniuersally received in the Christian world, especially at all tymes, is a note of the truth. And that therefore the company which professeth the faith, which at all tymes, and in a sort, in all places, hath byn received of Christians, is vndoubtedly the true Church of Christ.

The

Aug. l. de
vni. Eccl.
cap. 3.

The Church may also be proued to be vniuersall in respect of points of doctrine; in regard it holdeth alwayes, without choice, or * change, as a sacred *depositum*, the whole corps of Christian doctrine, committed & deliuered vnto it by the Apostles, partly by word, partly by writing; as we may learne out of S. Paul who sayth, *Hold yee the traditions which you haue learned either by word or by our Epistle.* And in another place. *O Timothy* ^{Two wayes it may be found whether the Church haue made any such change of any point of faith:}

first directly by making particuler cōparison of the doctrine now held, with that which was formerly held. Secōdly indirectly, but yet very apparently, by shewing that no change can be assigned, although the first way be not so easy for all sorts, yet our Authors do proue (euen by that way) that our Church hath not changed. See Iodocus Coccius. See also the Protestants Apology, which for diuers points proueth the same euen by the confession of Protestants. The second way all sorts may with a litle help sufficiently vnderstand, in regard they will easily iudge, that if any such change had byn made, it might be apparently assigned, with the circumstances of tyme, place, persons &c. in & by which this supposed change was made, as in other changes of matters of greater, lesser and like moment the like circumstances, are by histories made apparent, and therefore when they shall heare it cōfessed by Protestants, that in the Cathelike Church, such change with such circumstances cannot be assigned, euery orde may prudently conclude that no such change was euer made. And this the rather because it may be proued that one or other company of visiblle Professours must hold the entire *depositum*, of the whole

whole Christian doctrine without change, and that no other company can be assigned, besides the true Catholike Church whose change with the foresaid circumstances cannot be assigned.

2. Thess. 2. v. 14. 1. Tim. 6. v. 20.

Vincentius Lyr. l. 1. aduersus haereses. *thy keepe the depositum, auoyding prophane nouelties &c.* Vpon which latter words *Vincentius Lyrinensis* maketh this golden exposition. *Who (sayth he) at this day hath the place of Timothy, but either the whole Church, or especially the whole body of Prelates, who ought to haue the whole knowledge of diuine Religion, and ought also to instruct other? What is meant by this depositum? That is, that which is committed to thee, not that which is inuēted by thee: that which thou hast receiued; not that which thou hast deuised: a thing, not of wit, but of learning: not of priuate vsurpation, but of publique tradition. Keepe the depositum, preserue the talent of the Catholike faith pure, and sincere; that which is committed to thee, let that remaine with thee, and that deliuer vnto the people.*

Thus much, and more hath *Vincentius Lyrinensis*, by which he sheweth the Apostles meaning to be, that the true Catholike Church must, without choyce, or change,
keep

keepe entirely the sacred *depositum* of the whole corps of the ancient Christian faith. The which to haue byn diligently obserued, the Pastours of the primitiue Church, we may learne by S. *Augustine*, who saith of them (as may also truly be said of all true Catholike Pastours, that haue continued Catholikes from that tyme, till this very day) *Quod in Ecclesia inuenerunt, tenuerunt: quod didicerunt, docuerunt: quod à patribus acceperunt, hoc filijs tradiderunt.* That which they found in the Church, that they held: that which they learned, that they taught: that which they receiued of their Fathers, that they deliuered to their children. It agreeth therefore to the true Catholik Church to hold vniuersally the whole doctrin of faith, and all points therof, without innouating or changing any point of doctrine: & without making election, and choyce, by priuate iudgment, to accept of the beliefe of some, rather then other poynts of the same formerly receiued doctrine of faith.

*Aug 1. 20
contra Iul-
lian.*

One the contrary part, It is proper to Heretikes to innouate & change the anciēt faith, by adding or detracting somethings

pertayning to the substance of doctrine of faith: and by priuate Iudgement, to make election, and choice, accepting some part, and reiecting some other part of the doctrine of faith, which in precedent tymes, was found in the Church, and held, learned, and taught, receiued and deliuered by the Doctours and Pastours of the same true Catholike Church.

Ep. 2 v. 19.
& 20.

Lastly the true Church is also Apostolike, that is to say, such as hath her foundation from the Apostles, according to that saying of the Apostle S. Paul, *Non estis hospites & aduena, sed estis ciues Sanctorum & domestici Dei, superedificati supra fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo Iesu.* You are not strangers and forreiners, but you are Cittizens of the Saintes, and the domesticalls of God, built vpon the foundation of the Apostles, and Prophets, Iesus Christ himselfe being the highest corner stone. This we may gather out of that which is already sayd. For if the Apostles were they, which were appointed by our Sauour, to be vnder him, the founders of his Church, which by their preaching,

ching, began at *Hierusalem*, and from thence, by them, and those that received authority from them, *tamquam vitis crescendo ubique diffusa est* (as S. Augustine speaketh) like a vine by growing was spread abroad euery where. And being thus first planted, and spread abroad, was afterwards, by the ministry of lawfully succeeding Pastours and Doctours, contynued without interuption, till now, and shalbe also so contynued, till the worlds end: there is no doubt, but that this company (descending thus lyneally from the Apostles, and depending of them, as their lawfull progenitours, and being built vpon them, as (after Christ himselfe vpon principall foundations) may well be called Apostolike, that is to say, such as deriue their * pedegree from no other Author or Founder (eyther of their doctrine or personall succession) latter then the Apostles themselues.

Aug. 1. de pastoribus c. 8.

Ephes. 4. v. 11. 12. 13.

* This is done by a catalogue containing a

I 3

All

lawfull succession of Doctours and Pastours which includeth succession, not only of true doctrine, but also of place or office in regard true doctrine must alwayes continue in the Church by means of one or other company of lawfully succeeding Doctours and Pastors,

Pastors, appointed by God for this purpose (*Ephes. 4.*) to continue still in place of the Apostles, who were the first Doctours and Pastours of the Church next after and ynder our Sauour Christ himselfe .

All this doth *Tertullian* briefly, but pithily comprehend in this short sentence . A-

Tertul. l. de præscript. postoli apud unamquamq; ciuitatem Ecclesias condiderunt : ab his autem ciuitatibus seu Ecclesijs ab Apostolis constitutis, traducem fidei, & semina doctrina cetera exinde Ecclesia mutata sunt, & quotidie mutuuntur, ut Ecclesia fiant, ac per hoc, & ipsa Apostolica deputabuntur, ut soboles Apostolicarum Ecclesiarum. The Apostles (to wit eyther immediatly by themselves, or by meanes of others) founded Churches at euery Citty : frō which Citties or Churches, being thus founded by the Apostles; other Churches afterwards did borrow, and do daily borrow the propagation or offspring of faith, and the seeds of doctrine, that they may be made Churches, and by this meanes, these also shall be accounted Apostolike, as being the issue of the Apostolicall Churches .

Contrarywise no Conuenticle of Heretiks can be Apostolike, by reason that Heresy (being

(beyng an vpstart nouelty, contrary to the former receiued fayth of the Church) cānot haue any Apostle or Apostolik man for Author and Founder, but is forced to acknowledge some other, of whom, as it receiued the first beyng, so most commonly, either the doctrine, or the men that followe it, or both, receiue also their name, as of *Arianus* came *Arianisme*, and the *Arians*, of *Montanus* came the *Montanists*, and *Montanisme*, and there was neuer yet Heretike, which could deriue the pedegree of his congregation, by vninterrupted succession, from the Apostles, which maketh *Tertullian* to vrge them so earnestly, saying, *Edant heretici originēs Ecclesiarum suarum, euoluant ordinem Episcoporum, ita per successiones decurrentem, ut primus ille Episcopus, aliquem ex Apostolicis uiris qui tamen cum Apostolis perseuerauerit, auctore habuerit & antecessorem*. Let the Heretikes shew the beginning of their Churches (or as these of our time had rather say of their congregations) let them vnfold the order of their Bishops (or Superintendents) so running downe by successions, that the first of them shall haue for his Author

True
Apostoli-
call suc-
cession
includeth
true Apo-
stolicall
doctrine
yet sith it
may be
more ea-
sily shew-
ed in ge-
nerall
which cō-
pany hath
Apostoli-
call succes-
sion with-
out dis-
puting
about e-
very
point of
doctrine
in parti-
cular, then

thor (in doctrine) and predecessors (in place)
any Apostolike man, who did * perseuere,
and not forsake the Apostles. Thus did Ter-
tullian *urge* them, because he knew well,
that they could neuer make this proper note
of the true Church to agree to their com-
pany.

It appeareth therefore plaine inough,
that these foure properties, One, Holy, Ca-
tholike, and Apostolike (in such sence as I
haue now declared them) agree only to the
true Church; and sith it is no hard matter
for any sufficiently to see or know, which
company of Christians hath these proper-
ties (as in the next Chapter I shall declare)
it is also plaine, that these foure, One, Ho-
ly, Catholike, Apostolike (being proper
to the true Church, and apparent inough)
are good notes or markes (at least iointly
considered) by which men may discern,
which company of those, which haue the
name
by such particuler disputation (which would be endlesse among
the learned of opposite religions, and very vnfit for such, especially
of the common sort who cannot sufficiently vnderstand it) hence
it is that Apostolicall succession is rather assigned for a marke of
the Church then Apostolicall doctrine.

name of Christians, and which professe
(as euery company professeth themselues)
to teach the true doctrine of Christ, is indeed
the true Church, which doubtlesse teacheth,
in all points, the true doctrine of Christ.

*That the Roman Church is One, Holy, Catho-
like, Apostolike, and therefore the true
Church.*

CHAP. XVI.

THVS farre my discourse hath gone
a long all in generalities, in shewing
the necessitie of true faith: and that
this faith is to be learned of the true Church:
and that this Church continueth alwaies &
is visible, as being a visible company of men
professing the true Faith of Christ, parta-
king of his Sacraments, and liuing vnder the
gouernment of lawfull Pastours, his substi-
tutes, who are all subordinate to one chiefe
Pastour, & that (wheras diuers companies
of men, take vpon them the tytle of this
Church, whereby some do stand in doubt
which company is the true Church) there be

certaine markes, by which, the true Church may be certainly * knowne, and discerned, from all other companyes or congregations: and finally, that the same markes be those foure, *One, Holy, Catholike, Apostolike*, which are certainly knowne to be the properties of the true Church both by the *Nicen Creed*, and also by plaine testimonies of Scriptures and Fathers.

* At least by prudentiall or morall certaintie which is sufficient for my present purpose in regard heere I consider these markes not as already believed infallibly (as they must be when they are considered as parts of the object of faith)

but as they are prudentiall motives apt to induce men to the infallible assent which by diuine faith they are to yield in believing this or that particuler company of Christians to be the true Church.

Now it wilbe good to see, if we can by these generall grounds, conclude which particuler cōpany of men is the true Church of Christ. A Conclusion of exceeding great consequence, as touching all matters in controuersie concerning the doctrine of faith, as may appeare, by the drift of all my former discourse. For the framing of which conclusion we shall not need to bring in comparison, all the companies or sects of diuers religions, that haue byn & are in the world: because euery one can easily discern of the-
selues

felues , and specially by the help of that which hath byn said , that neyther Turkes , nor lewes , nor whatsoeuer Infidells , can be the true Church of Christ , because these neyther haue the name of Christians , neyther do they professe to haue the faith of Christ . Neyther am I now to meddle with Heretikes and Schismatikes of former ages , the which as they haue byn condemned , by the generall consent of the Church , so in continuance of tyme , they haue byn worne out , by the same Church , in so much , that euen the memory of many of them (God be thanked) seemeth to be almost perished with them , and those that do yet remaine , namely the Grecians , are so branded with the euident note of their departure from confessed Catholike and Apostolike doctrine , as there is euen great controuersie about them , betwixt Protestants and vs , both parties agreing that they are not the true Church whose doctrine must be followed in all points of faith .

My chiefe question and comparison therefore shalbe , betwixt the Roman Church (that is to say , that company , which communi-

muni-

municateth , and agreeth in profession of faith , and participation of Sacraments with the Church of Rome , and liueth vnder the obedience (as touching spirituall matters) of the Bishop of Rome , and other Bishops and Pastours vnder him) & the Protestants (that is to say , that company which from Luther his tyme hitherward , haue opposed themselues against the Roman Church) eyther all , or any one sect of them : my question (I say) or comparison shalbe , to which of those two , the foure forenamed markes agree , and consequently , which of them is the true Church .

S E C T . I .

*That the Roman Church only
is One .*

* (a) I
meane
such
points of
do-

F I R S T I find , that the Protestants Church (taken for the whole company of Protestants) is not ONE , as the true Church ought to be , in regard it is not ONE , or vniforme in * (a) dogmaticall

doctrine as are so accounted to pertain to faith, as the contrary is accounted damnable heresy, in such sort as Luther worthily accounteth the Sacramentarie doctrine (which denieth the Reall presence of Christs B. Body in the holy Sacrament) to be damnable heresy .

ticall points of faith , but variable , according to the variety of tymes and persons , now holding one thing , then another , and that the learned men therof , are so much at * (b) iarre among themselves in matters of faith , that it is hard to find three , in all points , of one opinion , and (which is chiefly to be pondered , as * (c) principally appertaining to the marke of vnity) they haue no meanes to end their controuersies , so to returne to vnity , and to continue therein . For while as they admit no rule of faith , but

* (b) How great iarring there is among Protestants may be seene in Caluino-Turcism , Iodocus Coccius Vlenber-

gius , Protestants Apology , and particularly for the Protestants of England , in a booke called Dutifull and Respective Considerations , set out by a late Minister and preacher in England , first chap. 1 . & 4 . consideration . Among other things , he affirmeth taking God to witnesse that in many yeares experience had among Protestants , he could neuer yet find any two of them agreeing together , in all points of faith .

* (c) Actuall agreement may for a time be found among Heretikes , but to haue continuall actuall agreement for a long tyme & withall to haue a most conuenient meanes to preserue vnity and
end

end controuersies agreeeth to the true Church, and not to any Sect of Heretikes.

Hier. l. 2.
contra Iovin.
uin.

only Scripture: which Scriptures diuers men expound diuersely, according to the diuers humours and affections, opinions and fantasies of euery one, neuer one admitting any one head or chiefe ruler infallibly guided by the holy Ghost, in his doctrine, to whose censure in matters of faith, euery one should of necessity submit themselves; *ut Capite constituto, schismatis tollatur occasio*, that (as S. Hierome speaketh) a head (or chiefe ruler) being ordained, occasion of schisme or diuision may be taken away. Whilest they do thus (as they do thus) in regard they pretend ordinarily to be ruled by only Scripture, and yet almost euery one, in one point or other will expound Scripture diuersly, and one contrary to another, according to the diuers seeming of euery ones sense, and neuer one will admit any one Superiour, infallibly guided by the holy Ghost, to whose definitiue sentence he and the rest wilbe bound to submit their doctrine and expositions: whilst (I say) they do thus, it is (at least

least morally) vnpossible that they should,
in fidei occurrere unitate, meete (as *S. Hier.* *Hier. inc.*
rome counsaileth) in the vnity of faith. The *4. ad Eph.*
 which vnity in profession of faith notwithstanding , is one principall thing pertaining
 to the vnity of the Church: and the vnity of
 the Church is one chiefe marke , by which
 we must discerne which is the true Church.

Contrariwise the Roman Church is al-
 waies *One*, and vniforme in faith , neuer va-
 rying , or holding any dogmaticall point
 contrary to that , which in former tymes ,
 from the beginning * (a) it did hold. The
 learned men therof, though sometymes dif-
 fering in opinion , in matters not defined
 * (b), by the Church, yet in matters of faith
 all conspire * (c) in one . And no meruaile,
 because they haue a most conueniēt meanes
 to the Romā
 Sea from
 S. Peters
 time hi-

therward, as is proued in the Appédix to my Reply, where diuers
 chiefe exceptions of protestants against this position are answered.

* (b) How necessary Church definition is to faith, may be seene in
 the Introduēt. to my Reply q. 3.

Catholikes do agree in matters of faith either actually and expres-
 sely, or virtually and implicitey, in that if through ignorance any
 one erre in any private opinion, they submit all their opinions to
 the iudgement of the Church, and do in generall belieue all that
 she

the Church believed alwaies from the beginning. See this better declared in the Appendix to my Reply,

to keepe vnity in profession of faith, sith they do acknowledge one chiefe Pastour appointed ouer them (to wit the successor of *S. Peter*) to whose definitiue censure, in matters concerning religion, they wholly submit themselves, knowing that to *S. Peter* (and his successors) Christ our Sauour promised the Keyes * (d) of the Kingdome of Heauen: and that he would vpon him (& his successors) as vpon a sure rocke, build his Church

* (d)
Keyes signifying
power &
authority

* (e)

in one degree were equally giuen to all the Apostles *Ioan. 1. 13. Matth. 18. 18.* but not in that ample degree, in which they were peculiarly promised to *S. Peter*, *Matth. 16. 19.* and exhibited peculiarly to him *Ioan. 11. 17.* The which Keyes or ample power of *S. Peter*, as on the one side it excelleth the degree of Keyes or power which was giue to all the other Apostles, so on the other syds it is inferiour to that most ample degree of power mentioned in the *Apocalypse. 3. 7.* where vnder the same name of Key is signified the power which was peculiar only to Christ our Sauour, which Key or Power of our Sauour doth doubles farre excell the Keyes or Power giuen either to the Apostles in generall, or to *S. Peter* in particuler.

* (e) The Church heere spoken of, is confessed by Beza to be the visible Church.

LUC. 22. 32.

• (e). Knowing also that the same our Saviour did specially pray for *S. Peter* (and every one his lawfull successors) that his faith should not faile (at least so farre as to teach the Church a false faith) to the intent, that he might be alwayes able to cōfirme his brethren, if at any tyme, they should faile in doctrine of faith.

Knowing lastly, that to *S. Peter* and his successors (which word I adde not without sufficient authority and reason) Christ our Lord gaue most ample Power ouer his vniuersall Church, saying *pasce oues meas*,
 * feede my sheep: that is to say, rule or gouerne, as chiefe Pastour vnder me my sheep; that is, all those that pertaine to that one sheep-fold, which is the Church; giuing him and his successors charge to feed them,

S Chrysost.
l. 2. de Sacerdotio.
S. Leo Ser.
2. de vniuersa io
assumpt.
sua ad Pontif.
Ioan. 21. v.
17.
Ioan. 10. v.
16.

K with

* The
 Gceke word *ποιμαίνω* heere vsed doth signify rule and gouern, and so heere by feeding is meant power to rule & gouerne: now to haue absolute authority (as heere is giuen) to rule & gouerne absolutely all that be Christs sheep, what is it els but to be made Pope? Againe since this Papall Pastorall authority giuen heere to *S. Peter* was giuen as an ordinarie office instituted for the common good of the Church, it followeth that it dyeth not with *S. Peters* person, but was in him giuen also to his successors, to continue still in the Church.

the Church believed alwaies from the beginning. See this better declared in the Appendix to my Reply,

to keepe vnity in profession of faith, sith they do acknowledge one chiefe Pastour appointed ouer them (to wit the successor of S. Peter) to whose definitiue censure, in matters concerning religion, they wholly submit themselves, knowing that to S. Peter (and his successors) Christ our Sauour promised the Keyes * (d) of the Kingdome of Heauen: and that he would vpon him (& his successors) as vpon a sure rocke, build his Church

* (d)
Keyes signifying
power &
authority

* (e)

in one degree were equally giuen to all the Apostles Ioan. 20. v. 13. *Matth.* 18. v. 18. but not in that ample degree, in which they were peculiarly promised to S. Peter, *Matth.* 16. v. 19. and exhibited peculiarly to him *Ioan* 21. v. 17. The which Keyes or ample power of S. Peter, as on the one side it excelleth the degree of Keyes or power which was giue to all the other Apostles, so on the other syds it is inferiour to that most ample degree of power mentioned in the Apocalyps c. 3. v. 7. where vnder the same name of Key is signified the power which was peculiar only to Christ our Sauour, which Key or Power of our Sauour doth doubles farre excell the Keyes or Power giuen either to the Apostles in generall, or to S. Peter in particuler.

* (e) The Church heere spoken of, is confessed by Beza to be the visible Church.

LUC. 22. v. 32.

• (e). Knowing also that the same our Saviour did specially pray for *S. Peter* (and every one his lawfull successors) that his faith should not faile (at least so farre as to teach the Church a false faith) to the intent, that he might be alwayes able to cōfirme his brethren, if at any tyme, they should faile in doctrine of faith.

Knowing lastly, that to *S. Peter* and his successors (which word I adde not without sufficient authority and reason) Christ our Lord gaue most ample Power ouer his vniuersall Church, saying *pasce oues meas*, * feede my sheep: that is to say, rule or gouerne, as chiefe Pastour vnder me my sheep; that is, all those that pertaine to that one sheep-fold, which is the Church; giuing him and his successors charge to feed them,

S Chrysost.
l. 2. de Sacerdotio.
S. Leo Ser.
2. de auni-
uersario
assumpt.
sua ad
Pontif.
Ioan. 21. v.
17.
Ioan. 10. v.
16.

K with

* The Greeke word *ποιμαίνω* heere vsed doth signify rule and gouerne, and so heere by feeding is meant power to rule & gouerne: now to haue absolute authority (as heere is giuen) to rule & gouerne absolutely all that be Christs sheep, what is it els but to be made Pope? Againe since this Papall Pastorall authority giuen heere to *S. Peter* was giuen as an ordinarie office instituted for the common good of the Church, it followeth that it dyeth not with *S. Peters* person, but was in him giuen also to his successors, to continue still in the Church.

with the food of true doctrine of faith: and consequently binding these his sheep, to receive obediently this food of true doctrine of faith at their hands: and consequently tying himselfe so to assist him, and his successors, with the guiding of the holy Ghost, that they should alwayes propose vnto the flocke of Christ, which is his vniuersall Church, the food of true faith, and that they should neuer teach (*ex cathedra*) any thing contrary to true faith, sith if he should not thus assist, but should permit them to teach the Church errors in faith, then the Church, which (a) he hath bound to heare this Pastour teaching authoritatiuely as Pastour, in all points, might contrary to his (b) promise, erre: nay, should by him be bound to erre, which, without blasphemy, cannot be said. All Catholike learned men, therefore knowing this, do acknowledge that the definitiue sentence of this chiefe Pastor (either alone or at least with a generall Councell) must needs be alwayes, an vnfallible truth, and that therefore, they may safely, yea they must necessarily, submit all their iudgments and opinions, either in in-

terpre-

(a) Luc. 10

v. 16.

Matth. 18.

v. 17.

Matth. 23.

v. 1.

(b) Matth.

16. v. 18.

Ioan. 16. v.

13.

terpreting Scripture, or otherwise in matters concerning religion, to the censure of this Apostolike sea. The which while they do (as they must alwaies do, if they wilbe accompted Catholike men, and will not cast out themselues, or be cast out of the company of Catholikes, how is it possible, that one should dissent from another, in matters of faith, or at least * obstinately (as heretiks do) erre in any point of faith?

So that this difference may be assigned betwixt any sect of heretikes and the Roman Church; that heretikes are a company not vnited among theselues by any linke which is able to contraine and continue them in vni-ty of faith. Whereas the Roman Church is, *Plebs Sacerdoti adunata, & grex Pastori suo*

* It may happen that some Catholiks may as well as heretikes in ignorance mistake and so hold contrary to the meaning

K 2

ad-

of some, and of Scripture, or of generall Councils &c. But this they do not obstinately (as heretikes do) in regard they do (as heretikes will not do) actually or virtually submit all their opinions of the sense of Scripture, Councils &c. to the iudgment of the Church, vnto which recourse may be made (when need is) to haue the true meaning better declared, which being clearly declared and made apparent, no Catholike can hold the contrary because in so holding, eo ipso, he ceaseth to be a Catholike.

Si Ecclesiam non audierit, sit tibi sicut Ethnicus & Publicanus.

Matth. 18. 17.

adherens (as *S. Cyprian* saith a Church should be) a people ioyned to their Priest, and a flock cleauing to their Pastour, whome whilst it heareth (as it is alwaies bound to do) it is vnpossible, but that it should retaine v-
nity of faith? Like as on the contrary side according to the saying of *S. Cyprian*, *Non*

*Cypr. l. 1.
ep. 3.*

aliunde hereses aborti sunt, aut nata schismata, quàm inde, quòd Sacerdoti Dei non obtemperatur, nec vnus in Ecclesia ad tempus Sacerdos, nec vnus Iudex vice Christi cogitatur. Not from any o-
ther roote haue Heresies & Schismes sprong
vp, but from this, that men do not obey the
Priest of God, neither do they consider, how

* If in a
particuler
Church
vnity cā-
not be

that in the Church * there is one Priest,
and one Iudge, for the tyme in steed of
Christ.

preserued without obeying one Priest and one Iudge in place of
Christ, *a fortiori* for preseruing vnity in the vniuersall visible
Church, one chiefe Priest and Iudge of controuersies must be ac-
knowledged and obeyed as the vicegerent of Christ.

SECT:

SECT. II.

That the Roman Church only
is Holy.

SECONDLY, I finde that the Protestans Congregation is not Holy.

Because, not only most of their men be evidently more * wicked, then men which both in old tyme, and in latter yeares liued in the Roman Church : as for former tymes hystories make plaine, and for latter yeares those can tell, which haue seene both, and is confessed by Luther himselfe, who saith thus, *Sunt nunc homines magis vindictæ cupidi, magis auari, magis ab omni misericordia remoti, magis immodesti, & indisciplinati, multoq; deteriores, quàm fuerūt in Papitu.* Men are now more reuengefull, more couetous, more

* To wit
ordinarily
and all
circum-
stances
cōsidered
of the
smallnes
of num-
ber of
Prostants,
in respect
of the
multitude
of Catho-
likes:

K 3

Vn-

likes: and of their pretended profession of reformation, who whē (especially in this their primitiue age) they should liue better thē others that are not by them reformed, they liue much worse (as Luther heere confesseth) then euen thēselues did before this their reformation, or rather deformation.

Luther in postilla supra Euang. Domin. primæ Aduentus.

Smidelinus
conc. 4.
sup. cap. 21.
Luca.

vnmercifull, more vnmodest and vnruely,
 and much worse then when they were Pa-
 pists. The like testimonie you may finde gi-
 uen by another of their Doctors called *Smi-*
delinus, which for breuity sake I omit.

* I call
 those
 points of
 doctrine
 (which
 haue byn
 taught by
 the chiefe
 Founders
 of Prote-
 stant re-
 ligion)
 Protestāt
 doctrine
 in regard
 if out of
 them
 which
 were the
 first, we
 may not
 learne,

But chiefly their company is not *Holy*,
 because there was neuer yet Saint or holy
 man of it: neyther is their doctrine * such,
 or may of it selfe lead the most precise ob-
 seruers of it to holines, but doth (by diuers
 poynts, which haue byn taught by their
 chiefe Fathers and Founders) rather inclyne
 men to liberty, and loosenes of life. As for
 example, it inclyneth the to breake fasting-
 daies prescribed by the Church: and to
 cast away secret confession of sinnes to a
 Priest; both which are knowne to be soue-
 raigne remedies against sinne. Also it incli-
 neth them to neglect good workes; for they
 hold faith *only* to iustify, & that good workes
 either are not necessary to, or not meritorious
 of life euerlasting, which must needes make
 the

how should we learne at all, what is the true Protestant doctrine?
Caluin. l. 4. Instit. c. 12. §. 20. *Luther. l. de capt. Babyl. cap. de pœnitentia.*
Caluin. l. 3. c. 4. *Luther lib. de libertate*

Christi

Christiana, Sermon. Sic Deus dilexit. Serm. de nouo Testamento.
Calu. l. 3. c. 11. §. 18. & in Antidot. Conc. Trid. sess. 6, Can. 11. & 20.

the ordinary sort of men lesse esteeme the
practise of them. Also it maketh men care-
lesse in keeping Gods commandements, be-
cause they do maintaine, that the commande-
ments of God cannot possibly be obserued; *Caluin. l. 2. c. 7. §. 5.*
and (as it is said) *impossibile non est electio*; *Antidot. Cōc. Trid. sess. 6. c. 12.*
Non man chooseth or laboureth to acheiue *Luther lib. de libertate Christiana. Caluin. l. 3. cap. 12. §. 4. cap. 14. §. 9. & 11.*
that which he thinketh to be altogether *Melanch- ton in lo- cū, anno 1521. titulo de Pec- cato.*
vnpossible. It maketh men also not to feare,
or to be carefull to auoyde sinne, because it
is held among them, that whatsoever we doe
is sinne, and consequently that we cannot
choose but continually sinne, and that all
finnes are of themselues mortall, which who-
soever thinketh, how can he be * afraid to
sinne, sith, *Stultum est timere, quod vitari non potest.* It is foolishnes to feare that, which
no way can be auoyded. Finally their do-
ctrine of predestination is able to make men
care-
K 4

(as Protestants hold) that they haue still the iustifying faith,
wherby no sinne is imputed to them. *Caluin. l. 3. Instit. cap. 21. 22. 23. 24.* See my Reply cap. 5. where Caluins
opini-

opinion about predestination is related and refuted at large, and the true opinion declared.

carelesse or desperate in all actions and consultations, sith they hould all things so to proceede of eternall predestination, that man (in matters of religion, at least) hath no freewill to do well, or to auoyde ill, but that God himselfe is * author of sinne, and moueth them effectually, necessarily, and in-
 euitably, not only to good workes, but also vnto the act of sinne. Loe whither this doctrine leadeth a man, which giueth grounds, which of themselues incline a man to neglect all endeauour, in the study and practice of vertue, and to cast away care of auoyding sinne and vice: and consider whether this can be a good tree, which of it owne nature bringeth forth so bad fruite. And see whether this company, which teacheth and belieueth such points of vnholly doctrine, can possibly be a holy Church.

In the Roman Church, I confesse there be sinne. Therefore it cannot be denied, but that Calvin doth in this place make God the Author of sinne, which is impious.

Caluin. lib. 1. Instit. c. 28. §. 3. §. 2. §. 1.
 * Calvin in the place cited expressly maketh God author of all that which Catholiks say he doth permit, but Catholiks affirme that God doth only permit & not work sinne.

Math. 7. v. 18.

be some sinfull folkes, all in it are not good.
For the Church is called *nigra & formosa*, *Cant. 1. 16*
blacke and faire : in it are mixed good and 4.
bad, as out of diuers parables of our Saviour
I proued before. But there are two diffe-
rences betwixt the sinfull which are in the
Romane Church, and those which are a-
mong Sectaries.

The first difference is, that among he-
retikes there are none, which wee may call
truly holy, of which, as of the better or more
worthy parte, their congregation may be
termed holy : as the Roman Church may.
It may be perhaps, that one may finde di-
uers of them, who abstaine from grosse out-
ward sinnes, as stealing, swearing &c.
And that some of them, do many workes
morally good, as to giue Almes to the nee-
dy, and that they liue, at least in outward
shew, in vpright and moderate sort. But
(alas) these be not sufficient, or certaine
signes of sanctity; all this, and perhaps farre
more, we may read of heathē Philosophers;
these outward actions may proceed of natu-
rall, and sometime of sinfull motiues: and
consequently they may be very farre from
K 5 true.

1. Cor. 13.
v. 3.

1. Tim. 1.
v. 5.

* Especially whē
(as in this
case) we
haue so
iust cause
to thinke
there wā-
teth the
two roots
of sancti-
ty, to wit
true faith
and hu-
mility,
which I
spake
of in the
precedēt
Chapter.

true holynes, which must be grounded in true charity; for as *S. Paul* saith to distribute all that one hath to feede the poore, or to giue ones body to burne, doth nothing auaile without charity: which charity must proceed *de corde puro*, & *conscientia bona*, & *fide non ficta*, out of a pure hart, and a good conscience, and an vnfaigned faith. The which thing being most inward and consequently hidden and secret, cannot be sufficiently shewed to others, by * those outward actions, which may come from other causes as soone as from these. Nay, they cannot be knowen certaynly (at least ordinarily) of the party himselfe. For, *nescit homo utrum odio, vel amore dignus sit*. A man knoweth not whether he be worthy of hate or loue: and *quis potest dicere, Mundum est cor meum?* who can say, My hart is cleane? but these things are reserued to him only, *qui scrutatur corda*, who searcheth the hearts, to wit almighty God, & it cannot be perfectly known of men, who haue them truly, & consequently, who be truly saints, vnles it please him to

Eccles. 9. v. 1. Prouerb. 20. v. 9.

reueale it by * miracle , or some other certain * way vnto vs. But hitherto it was neuer heard that Almighty God did , by miracle , or any other certaine way , giue testimonie , that eyther Luther or Caluin , or any of their fel- lowes or followers had in them this true ho- lines , or that they were Saintes : but rather while as they presumptuously * attempted to worke Myracles , it hath pleased God , by giuing either none , or euill successe , to testify that they were not Saintes . Whereas , on the contrary side , it hath pleased God , to giue testimony by Myracles of the faith and holines of lyfe of diuers , which professed the Roman Faith ; of which sort I might bring in many examples , but I will at this tyme only name *S. Bernard* , *S. Dominicke* , *S. Francis* , who on the one side , were certain- ly

Al- though euery thing that seemeth miracu- lous be not a cer- taine way of proofes ; yet so ma- nifest and cleare it may be sometime that the thing done is a true My- racle , wrought only by the power of God in testimony of the

truth of doctrine , or for approbation of the holines of a Saints life that one cannot but most imprudently doubt of it , and those that should by reason of some falsely seeming myracles deny true myracles to be a certaine way of proof , should thereby impious- ly call in question the truth of the Scriptures themselues in which true myracles are set downe as sufficient proofes of the truth of our Sauours doctrine , and to testify the dignity and sanctity of his person .

* See Stapl . in absoluta respons . Coch.

Cochlæi, in actis Lutheri anno 1523. Bolfec. in vita Calu. c. 13.

ly knowne to haue byn professors of that religion, which was then, & is now professed at Rome; as may appeare both by that, which is left written of their liues, & also by this, that they were chiefe Fathers and Founders of certaine religious orders of *Monkes & Fryars*, which yet continue there: and on the other side, they are certainly knowne to be holy men, partly by their sober, chaste, and vertuous life, partly by the guift of Miracles, in so much that euen Luther himself, and other of our aduersaries, confesse them to haue byn Saints. The which being confessed of these, must needes inferre the like confession of the sanctity of many other, who were also professors of the same Romā faith, whose names we may find registred in the Calendar, euen in bookes set out by Protestants, and whose vertuous life, holy death, & miraculous deedes we may finde in good authors. See *S. Athanas. in vita S. Antonij apud Surium. S. Bernard in vita S. Malachia. S. Antonin. 3. part. hist. titulo 23. 24. Surius* throughout his large volumes of the

the liues of Saints & others. Now this being confessed, that diuers, whome we know to haue byn members of the Roman Church are Saints; wee may well inferre, that at least, some part of this Church is holy, and that therefore of this part (*per Synecdochen*) the whole may be tearmed holy, especially considering that the faith of this part (which was a principall roote out of which their holines did spring) is all one in substance with the faith, which we all professe: and therefore we may say, that our faith and profession enclyneth and leadeth to the same holines of life that theirs did. And therefore though many, through their owne fault faile in the practise of vertue, and holines, yet our profession (being all one with the profession of these holy men) is to be tearmed holy, as theirs was. Of which holy profession in some sorte, all our whole company may be called holy, as of the art of painting, or any other art, all that professe them are commonly tearmed by a name proper to their profession, though it happen that diuers of them, be not very skilfull, nor do not much exercise their art.

And

And from hence riseth the second difference, betwixt Protestants and vs, to wit, that the very doctrine it selfe, which Protestants teach, doth (as I shewed before) induce men to liberty; and consequently to lewd lyfe: whereas the Roman Faith, which we professe, both expressely forbiddeth all vice; and prescribeth Lawes contrary to liberty and loosenesse of life: and containeth most soueraigne meanes, to incite and moue a man, to all perfect vertue, and holines of life. As for example: it teacheth, that notwithstanding the prescience or predestination of Almighty God, man hath freewill, wherwith (being aided by Gods grace, which grace, through the merits of Christs passion, is ready for all, that with humble, deuote and perseuerant prayer will aske, and by frequenting, in due sort, the holy Sacraments will seeke for it) he may auoyde sinne and imbrace vertue, the which taketh away despayre of shunning euill and doing well, which easily followeth of the contrary opinion. It teacheth also that Gods commandements be not vnpossible to be obserued; nay nor hard (through help of grace, which

is alwayes at hand) to be obserued of one,
 which hath but a good will; according as
S. Iohn saith, *mandata eius graua non sunt*,
 his commandements be not heauie, yea that
 they may, by the same grace, be easily ob-
 serued, according to that of our Sauiour, *Iu-*
gum meum suauē, & onus meum leue, my yoke
 is sweet, and my burthen light. The which
 moueth a man to conceiue great hope of
 eschewing euill and liuing well: which hope
 (and consequently hart) to do well, a man
 cannot haue, who perswadeth himselfe,
 that Gods commandements be vnpossible to
 be obserued, as I shewed before. Againe it
 teacheth, that as a man may by grace, auoyd
 sinne, and easily keepe Gods command-
 ments, and by doing good workes, liue well:
 so this good life is pleasing, and acceptable
 vnto God, and these good workes (as pro-
 ceeding from grace, and receiuing vertue
 from the merits of Christ, of which this
 grace doth depend) are meritorious, and
 such, for reward wherof, God will giue to
 them that perseuerantly do them, euerlasting
 blisse in the Kingdome of Heauen. The
 which doctrine will, doubtlesse, if it be
 duly

1. Iohn. 3.
v. 30.

Matth. 11.
v. 30.

duly considered, breed in a mans mynd great loue and delight to do well, as the contrary must needs breed, at least in the ordinary sort of men a coldnes in deuotion, if not a contempt & loathing of good deedes, and especially of those good deedes, which haue any difficulty annexed to them. It teacheth also that for sinners, are prepared exceeding great punishments in the next life; and that though there be meanes in the Church to get remission of sinne, and pardon of the paine, yet it teacheth that a man cannot ordinarily be absolutely certaine, that he hath so vsed those meanes, as that he hath therby gotten that remission or pardon, which is a great motiue to make men wary not to fall into sinne, and to moue them, *cum metu & tremore operari salutem*, with feare and trembling to worke their saluation: whereas Protestants vpon supposed certainty of saluation, cast away this holosome feare, and may easily become carelesse of auoyding sinne. Furthermore it prescribeth holosome lawes and customes of fasting and prayer, and of other exercises of vertue and piety, wherby the spirit

Philip. 2.
v. 12.

flesh may be subiect to the spirit, and the spirit to God. It maintaineth also secret confession of finnes to a Priest, as being a thing necessarie, and commanded by our Saviour himselfe, the which both is a great bridle to hold men backe from sinne (as experience teacheth) and is a speciall meanes, wherby the Pastours of the Church knowing the inward conscience of their flocke, may better apply fit remedies to their spirituall diseases, and prescribe to euery one, fit exercises, for their practise and progresse in vertue. Finally the professiō of this Church is such, that euen simple Protestants, when they see any Catholike do a thing amisse, will ordinarily say, *you should not do thus, or a man of your profession should do otherwise*. So that those which be sinfull in the Roman Church; cannot, in any sort, ascribe their finnes to any defect, or *peruersity of the doctrine of the Church, but must acknowledge them to proceed from their owne frailty or malice,

* Those points of doctrine which in vs Protestants ac-

Low now, **con-**count peruerse, either are falsely objected to vs, or els are not rightly vnderstood by them, or els are accounted peruerse only by those, whose iudgment is by heresy corrupted & made peruerse.

contrary to the teaching of the Church, and sometymes euen cōtrary to their owne conscience, and actuall knowledge.

Wherfore I may conclude, that although there be some sinfull men in the Roman Church, yet it may well be called Holy, because the doctrine which it belieueth and professeth, of it owne nature, inclyneth & directeth a man to true holines, and consequently is of it selfe holy: and also because there be many holy persons in it, some of which are certainly knowne in particuler to be such, by prooffe of myracle, others are only knowne by this probable reason, to wit, that they hold the same faith, which was held by those, who haue byn certainly knowne holy men, and holding the same faith (which must needes be the true faith, sith none are truly holy, or can possibly please God without the right faith which is but one) they haue in them a roote, out of which true holinesse is apt to spring, and therefore, when we see no apparent euill fruit, wherby we may discouer some euill roote, but only good, which is apt to spring of this good roote, and especially whē we

we see the fruite of their good workes , to be conformable, and like to the workes of those which are knowne Saints, we haue great cause to iudge , that they also are iust men , and in some sort holy, if not perfectly Saints; sith therfore many men which haue byn and are members of the Roman Church , haue byn and are knowne , eyther by absolute prooffe of myracle , or at least , in this other manner , to be holy ; of these as of the better , more worthy and principall part , the whole may be (as I said before) tearmed holy ; as a tree , that hauing a roote apt to giue life to the branches , some of which being dead , others hauing life , is absolutely said to be aliue ; which if we should see to haue a corrupted roote , and could not perceiue it to haue any lyuing branches , we should haue cause to affirme absolutely, that it werè dead and not aliue.

L 2**SECT.**

S E C T . I I I .

*That the Roman Church only is
Catholike .*

TH I R D L Y I finde that the Protestants company is not Catholike; that is to say, vniuersall, neyther in tyme, nor in place, for it came vp of late, and is but in few places of Christendome: neyther in points of doctrine; for their doctrine consisteth chiefly of negatiues, that is to say, in denying diuers points, which haue byn generally held in former ages as appeareth by the Chronicles of the Magdeburgēses their owne doctors, who confesse that the ancient Fathers held this and that, which they now deny. And there is no learned

*Enen M. Protestant (vnles he be tooto impudent)
VVhite but he will * confesse, that there cannot be
pag. 336 . assigned
(though
in other

things ouer bold) confesseth that in points negatiue they cannot shew a perpetuall continuance: and we can proue that the Protestant doctrine so farre forth as it differeth from ours, cōsisteth on- ly or chiefly in points negatiue, some of which their negatiue do-
Grines

Erines are also old heresies cōdemned for such by ancient Fathers of the first 600. yeares. See the Protestant Apology, tract. 1. sect. 8. num. 2.

assigned a company of men professing the same faith which they do, euer since Christ his tyme, continuing without interruption, till now. And therefore, will he, will he, he must confesse, that the Protestants Church is not vniuersall, and therefore not Catholik, as out of Scripture, I shewed Christs true Church must be.

But the Roman Church is * Catholik. * See the
For first, it hath byn continually without Appendix
ceasing since Christ and his Apostles tyme, to my
still visibly (though sometymes in persecu- Reply in
tion professing the same faith which it re- which
ceiued from the Apostles, without change this mat-
till this day. It is therefore *Catholike* or vni- ter is han-
uersall in tyme. It hath also had, and hath at dled at
this day some in euery country, where there large, the
are any Christians (which is almost if not truth am-
absolutly euery where) that communicated ply decla-
and agreed with it, in profession of faith. red and
Therefore it is also *Catholike*, or vniuersall in Protestāts
place. It teacheth also an vniuersall and most obiectiōs
ample answered;

ample vniforme doctrine of God, of Ange's,
of all other creatures, and specially of man;
of mans first framing, of his finall end, of
things pertaining to his nature, of his fall
by sinne, of his reparation by grace, of
lawes prescribed vnto him, of vertues,
which he ought to imbrace, of vices which
he ought to eschew, of Christ our redeemer,
his Incarnation, Life, Death, Resurrection,
Ascension, and comming againe to Iudg-
ment, of Sacraments, and all other things,
that any way pertaine to Christian reli-
gion.

Neither doth it, at this day, deny any
one point of doctrine of faith, which in
former tymes, was vniuersally receiued, for
a verity of the Catholike Church. The
which if any man will take vpon him to
gaine say, let him shew and proue, if he can,
what point of doctrine the Roman Church
doth deny, or hold contrary to that, which
by the Church was vniuersally held before.
As we can shew diuers points, that the Pro-
testants so hold or deny. Let him (I say)
shew and proue by setting downe the point
of doctrine, the author, the tyme, the place
and

and what company did oppose themselves against it, and who they were that did continue (as the true Church must still continually, without interruption, till these our dayes: as we can shew and proue against them.

Let him also shew what country there is or hath byn, where Christian faith either was first planted, or afterwards continued, where some at least, haue not held the Roman faith. As we can shew euē at this day, diuers places, wher their religiō is scarce heard of, especially in the *Indian*, *Iaponian*, and *China* Countries, which were not long since first conuerted to the Christian faith, only by those who were members of the Roman Church, and chiefly by Iesuits sent thither by the authority of the Pope. And to go no further then our deare country *England*. We shall find in the *Cronicles*, that it was conuerted by *S. Augustine* a Monke, sent by *S. Gregory* the Pope, and that it continued in that faith without knowledge of the Protestants religion, which then, and for diuers hundred yeares after, was neuer heard of,

as being then vnatched.

The like record of other Countries conuerted by meanes of those only, who either were directly sent by the Pope or Bishop of Rome, or at least, communicated or agreed in profession of faith with him, we may find in other histories. Lastly let him shew some space of tyme, in which the Roman Church was not since Christ and his Apostles tyme; or in which it was not visible and knowne. As we can shew them many hundred yeares in which theirs was not at all. Let him (I say) therefore shew and proue (which neuer any yet did or can proue) that euer the Roman Church did either faile to be, or to be visible, or being still visible, when the profession of the ancient faith, which was receiued from the Apostles, did faile in it, and when, and by whome the profession of a new faith began in it. As we can shew when, where, and by whome, this new (no) faith of theirs began.

¶ Euen
Caluin
confesseth
that once
the Roma
Church
was the
mother
Church.
Rom. i. v.
8.

Certaine it is, that once the Roman Church had the true faith, and was a true
* Church, to wit, when *S. Paul* wrote to the
Romans, saying, *Vestra fides annuntiatur in*
uniuerso

uniuerso orbe : your faith is renowned in the whole world . When therefore , I pray you , (as the learned and renowned *M . Campian* vrgeth) when (I say) did Rome change the beliete and profession of faith which once it had . *Quo tempore ? Quo Pontifice ? qua via ? qua vi ? quibus incrementis Urbem & orbem religioperuasit aliena ? quas voces ? quas turbas , que lamenta ea res progenuit ? Omnes orbe reliquo sopiti sunt , dum Roma (Roma inquam) noua Sacramenta , nouum Sacrificium , nouum Religionis dogma procuderit ? Nullus extitit Historicus neq; Latinus , neq; Grecus , neq; remotus , neq; citimus , qui rem tantam vel obscure iaceret in Commentarios ? At what tyme ? vnder what Pope ? what way ? with what violence or force ? with what augmentation or increafe did a strange religion ouerflow the Citty & the whole world ? what speeches or rumours ? what tumults or troubles ? what lamentatiōs (at least) did it breed ? was all the rest of the world asleep , when Rome (the imperial and mother Citty , whose matters for the most part are open to the vew of the whole world) whome I say did coyne new Sacraments , a new Sacrifice , a new doctrine of*

*Campian .
in Ratio-
nibus red-
ditis Aca-
demicis .
rat. 7.*

faith and religion? was there neuer one Historiographer, neyther Latin, nor Greek, neither far of nor neere, who would at least obscurely cast into his commentaries such a notable matter as this is?

Certainely it is not possible, if such a thing as this had happened, but that it should haue byn resisted, or at least recorded by some. For suppose it were true (which Protestants imagine) that some points, of the faith and religion, which Rome professeth at this day, were as contrary to that which was in it, when *S. Paul* commended the Roman faith, as black to white, darkenes to light: or so absurd, as were now *Iudaisme*, or *Paganisme* (as one of their writers accompteth it worse, saying, that indeed Augustine the Monke conuerted the Saxons from Paganisme, but as the prouerbe saith (saith he) bringing them out of Gods blessing into the warme sunne) suppose I say this were true: then I would demaund if it were possible, that any Prince in any Christian Citty, & much more that the Pope in *Rome*

The Author of
the Preface
to Holins-
head fol. ii.

* Euery
notable
heresy is
knowne
to haue
made a vi-

sible departure from the former visible Church; the persons which made

made that departure are noted, the time and other circumstances are described. And therefore is it credible that Rome and only Rome (as the author of the Protestant Apology well vrgeth) had Giges ring wherwith in her falsely supposed greatest heresy, or departure could passe inuisible? It is not credible.

the mother Citty, could at this day, bring in any notable absurd rite of Iewish or Paganish religion; for example to offer vp an Oxe in Sacrifice, or to worship a Cow as God, & not only to practise it priuatly in his owne Chappell, but to get it publikely practised and preached in all Churches, not only of that Citty, but also in all the rest of the Christian world, and that none should in Christian zeale, continually * oppose theselues, that no Bishop should preach, no Doctour write against this horrible innouation and change of faith, and the author therof; that none should haue constancy to suffer martyrdom (which Christians haue alwaies byn most ready to endure) rather then to yield

* The true Church must continue in outward profession, which continuall outward profession of the truth is a continuall opposition to falshood, and therefore if Protestants will say that theirs is the true Church, they must shew that men did by continuall profession of their faith make continuall opposition against Roman Professours. See my Reply c. 12.

* The
duty of
Christian
Bishops
and Pa-
stours is
to watch,
obserue,
and resist
euen with
open re-
prehensio
all inno-
uation in
faith.
See Prote-
stant A-
pology
tract. 1.
sect. 7. nu.
22.
Gal. 1. 9.

yield to a profession and practise so contrary to their ancient faith: that there should be no true harted Christians, who would speake of it, or at least lament it, nor no Historiographer that would so much as make obscure mention of it. Could all be so asleep, that they could not note, or so cold and negligent, in matters concerning their soules good, as generally, without any care, to yield vnto it? Noe certainly, though there were no promise of Christ his owne continuall presence; no assurance of the infallible assistance of his holy Spirit: yet it is not possible that such a grosse error should arise among Christians, and ouerwhelme the whole world, without some resistance. The Bishops and Pastours could not be so simple, or so vnmyndfull of their * duty, but they would first note such an euident contrariety, to the ancient and vniuersally receiued faith; and noting it, they would doubtlesse with common consent, resist, contradict, and finally, according to S. Paul his rule, accurse it. If therfore this could not happen now, nor euer heretofore was heard that any such absurd error or heresy did or could arise, with-

without noting or resisting: what reason can any man haue, to say, that this hath happened at Rome? not being able to alledge any writer, that did note the thing, the person, the tyme, and what opposition was made and contynued against it, as in all heresies that haue sprong vp of new, we can doe.

If there could not a little ceremony be added to the Masse, but that it was set downe in history, when, and by whom, how could the whole substance of the Masse (which consisteth in consecration, oblation, and consumption of the sacred Host) be newly inuented, and no mention made, when, or by whome, or that euer there was any such new inuention at all? If also Historiographers were not afraid to note personall and priuate vices of the Popes themselves, which they might well thinke Popes would not willingly haue made open to the world; why should they haue feared to haue recorded any alteration in religion. Which if it had byn, had byn a thing done publike-ly in the view of the whole world; or if there were any feare or flattery, which might

might tye the tongues and pennes of those, that liued neere hand; that they durst not or would not mention such a matter, yet doubtlesse others, which liued in places further off, should not haue had those causes, and consequently would not haue kept secret such an open and important a thing as this. If lastly the hystories which make mention of these priuate vices of Popes, and other Christian Princes, could not only first come out, but also continue without touch, till these later tymes: what reason can any haue to doubt or dreame, but that the like would haue byn fet out about the alteration of religion if it had happened? and that if any such history reporting any true accident of alteration or change of religion had come out; it should partly by Gods prouidence, partly by humane diligence, haue byn preserved, till these our daies; especially considering, that such records had byn so requisite, for discerning the ancient, vnchanged Christian religion, which is the certaine truth from contrary vpstart nouelty, which must needes be false.

So that we may well conclude; that if
Christia

Christian religion had, since the Apostles tyme, altered in Rome; it would haue beene recorded in histories, as other things, and especially such notable alterations, are recorded; and those histories would haue byn preserved till this day, as other Christian monuments haue byn preserved, euen in tyme of persecution, yea euen then, when the persecutour made particuler inquiry for Christian bookes, to burne or consume the. But in those ancient histories, there is no mention made of any such alteration of religion in Rome. Wherefore it followeth that there was no such alteration or change at all. No such alteration being made, it is euident that the same faith and religion, which was in *S. Pauls* tyme, hath alwaies continued and is there now. That which was there then, was the true faith and religion, as appeareth by that high cōmendation which *S. Paul* hath left written of it. Therefore that which is there now must needs be the only true, *Holy* and *Catholicke* faith; and that cōpany which professeth it, must needs be the only True, *Holy* and *Catholike* Church.

Neither can I see what answere can,
with

See the
Protestant
Apol.
tract. 1.
sect 7. nu.
21.

* Prote-
stants
hold that
the Body
of our Sa-
viour is
no nearer
the recei-
uer of the
Sacraments
then

heaven is

to earth, and consequently all the reall substance which is receaved
into the mouth of the receiuer, is in their opinion only a bare
peece of bread.

with any probability, be forged against this
reason. For to say, that the errours of the
Church of Rome crept in by litle and litle,
and so for the litlenes of the thing, or for the
negligence of the Pastours, were not espied,
is an idle fiction already refuted. For first
those matters, which the Protestants call er-
rours in the Roman Church, be not so litle
matters, but that lesse, euen in the like
kind, are ordinarily recorded in stories. Nay
some of them are in the Protestants cōcepts
(and consequently if men of old tyme had
byn Protestants, they would haue byn also
in their conceits) as grosse superstition as
Paganisme it selfe, namely to adore Christ
our Sauour as being really and substantially
present in the Blessed Sacrament, the which
Sacrament Protestants hold to be (really &
* substantially) but a bare peece of bread.
Also the Protestants account the vse of Ima-
ges to be Idolatry, and say (very ignorantly
or maliciously) that we adore stockes and
stones, as the Paynims did. The which
things

things, could not so haue crept in by litle and litle, but they must be espied. Neither could the Pastours of the Church, at any tyme, be so simple and ignorant, so sleepy and negligent, but they must needs haue seene: and seeing must needs in some sort haue resisted, as before I haue said. For to imagine all the Pastours, of any one age, to haue byn in such a deepe lethargicall and deadly sleep, that they could not only, not perceiue, when the enemy should ouersow cockle in the harts of some; but also when this cockle of false beliefe, should grow to outward action, and especially to publike practise, the which could not be but most apparent: to imagine (I say) all the Pastours to be simple and sleepy, not then to marke, or not to resist, is rather the dreame of a proud man in his sleepe, who is apt to think all men fooles, beside himselfe, then a iudiciall conceipt of a waking man of any vnderstanding, who ought to thinke of things past, either according to the verity recorded in stories, or when this faileth, by comparing the liklyhood of that which he thinketh was done by men of that tyme, with

M**that**

that, which most men of their quality would do in like case.

Finally if this were so, and that the Church did, by this meanes, for so long space, in such important matters, vniuersally erre, *neglexerit officium Spiritus Sanctus* (as *Tertullian*, refuting the like cauill of Heretikes, speaketh) *the holy Ghost should haue neglected his office*, which is (as I have proued before out of Scripture) not to permit the vniuersall Church to fall into error, but to suggest vnto it all things, that Christ said vnto it, and to teach it all truth.

Tertul. 1. de prasc.

Ioan. 14. v. 26.

Ioan. 16. v. 13.

SECT. IIII.

That the Roman Church only is Apostolike.

* Protestants cannot deriue the pede-

FURTHER, I find that the Protestants Church is not Apostolike. Because they cannot deriue the * pedigree

gree of their preachers without interruption neyther by succession of persons nor of doctrine, and yet both these are necessary to be alwaies in the true Apostolike Church, which must alwaies haue Apo-

Apostolike doctrine deriued vnto it, not by other meanes then by an vninterrupted succession of lawfull Pastours and Doctours, which as euen Calvin confesseth, l. 4. *Inst.* c. 3. §. 4. the Church can neuer want.

degree of their preachers lineally, without interruption, from the Apostles, but are forced to acknowledge some other, as *Luther* or *Caluin*, or some such, for their first founders, in this their new faith, frō whome they may perhaps shew, some successiō of the preachers of their faith; but they can neuer shew, that *Caluin* or *Luther* theselues (who liued within this hūdred yeares) did eyther lawfully succeed, or were lawfully set to teach this new faith, by any Apostolik Bishop or Pastour.

Nay *Luther* himselfe doth not only confesse, but also bragge that he was the first * M. * preacher of this new found faith, *Christum Wotton*
à nobis primò vulgatum audemus gloriari (saith pag. 105.
 he) we dare boast, that Christ was first seemeth
 published by vs. For which his glorious bo- to call this
 asting, me thinkes, he deserueth well that first prea-
 ching of
 tytle which *Optatus* giueth vnto *Victor* the *Luther*
 first Bishop of the *Donatists*, to wit, to be the secōd
 called. *Filius sine Patre, Discipulus sine Magistro,* birth of
 the Ghos-
 pell.
 M 2 On *Luther.*

ep. ad Argent. anno Dom. 1525.

Optat. l. contra Parmen.

* This is shewed at large in the Appendix to my Reply where also diuers chiefe objections of Protestants against this succession are answered. (a) See the Appendix to my Reply in which a Catalogue of ro-

On the contrary side, the Romā Church can shew a lineall * succession of their Bishops without interruption, euen from the Apostle *S. Peter* vnto Paul the fifth, the Bishop of Rome which liueth at this day. The which succession from the Apostles, which we (a) haue, and the Protestants (b) want, the ancient Fathers did much esteeme, and vsed it as an argument, partly to confound the Heretikes, partly to confirme themselves in the vinity of the Catholike Church. So doth *Irenaus*, who saith, *Traditionem ab Apostolis, & annunciatam hominibus fidem, per successiones Episcoporum peruenientem vsque ad nos, indicantes, confundimus omnes illos, qui quoquo modo, vel per sui placentiam malam, vel per vanam gloriam, vel per cecitatem & malam sententiam, praterquam oportet colligunt.* She-

Iren. l. 3. c. 3.

maine succession is set downe and defended, and the Protestants poore miserable and ragged Catalogue is refuted, and shewed to be insufficient.

(b) Protestants do so pittifully want lawfull succession of their Pastours from the Apostles, that they are forced to plead to haue their present calling to the ministry, originally from our Church, which notwithstanding (O monstrum!) they account to be an Antichristian Church. But the truth is, that they haue not any lawfull calling to this their Prote-

stant

stant Ministry from our Church, they being opposite vnto it, and hauing notable defects of things pertaining to that lawfull calling which our Church can giue, both *ex parte vocantium*, & *vocatorum*, & *vocationis*, that is of the part of those persons who gaue them orders, and of their part who haue taken orders, and of the rite and forme vsed by them in giuing and taking orders.

Shewing the tradition from the Apostles, and the faith comming vnto vs, by succession of Bishops, we confound all them, who any way, through euill complacence of themselves, or vaine glory, or through peruerse opinion do collect (and conclude) otherwise then they ought. So also doth S.

Augustine, who saith: *Tenet me in Ecclesia Catholica ab ipsa sede Petri Apostoli, cui pasce-* *Aug. l. cō-*
das oues suas Dominus commendauit, vsque ad *tra Epist.*
presentem Episcopum, successio Sacerdotum. *Fundam.* *cap. 4.*

The succession of Priests from the very seat of Peter the Apostle, to whome our Lord commended his sheep to be fed vntill this present Bishop, doth hold me in the Catho- like Church. See the same S. *August. Epist.*

165. *Tertull. lib. de praescript. Optatus lib. 2.*

contra Parmen. S. Cyprian lib. 1. Epist. 6. S.

Athanas. orat. 2. contra Arian. The which

* When
the Fa-
thers vr-
ged this
proue by

argument of succession they vrged it (as we do) to

the truth of the doctrine as supposing that it was not possible to deuide true doctrine frō all true & lawfull succession, & so our argument proueth as well as theirs. If they had only vrged it so far as in their opinion it implied de facto true doctrine, thinking it possible that all true and lawfull succession might be without true doctrine, then their argument had proued nothing more against the Heretikes of their tymes, then our like argument if it were so vnderstood would proue against these of our time: for as the Heretikes if our time do answere, that succession vrged by vs proueth nothing, because de facto, now it is (as they thinke) without true doctrine, so farre as it holdeth contrary to their doctrine: so it had byn easy for the ancient Heretikes to haue said, that the succession vrged by the Fathers proued nothing, because de facto, it was destitute of true doctrine, so farre forth as it held any thing against their doctrine, which these ancient heretikes did account the onely true doctrine as the Heretikes of this and euery other time vse to account their owne doctrine, to be the only truth, and as euery Crow accounteth his owne yong one the fairest.

gument these Fathers would neuer haue vrged and extolled so much, if they had not thought that some kind of succession was an vndoubted good marke of the Church, and that with one or other lawfull vninterrupted, Apostolicall succession of Doctours and Pastours, the true Apostolike faith and doctrine was necessarily contayned by the holy ordinance of Almighty God. The which to be conioyned we may easily proue out of *S. Paul* himselfe, who saith: *Dedit Pastores*

& Doctores, ad consummationem sanctorum, in opus ministerij, in edificationem corporis Christi, donec occurramus omnes in unitatem fidei & agnitionis Filij Dei, in virum perfectum, in mensuram etatis plenitudinis Christi: Signifying that Christ our Saviour hath appointed these outward functions of Pastours and Doctours, in the Church to continue vntill the worlds end, for the edification and perfection therof, and especially for this purpose: *Ut non simus paruuli fluctuantes & circumferamur omni vento Doctrinae*: That we may not be little ones wauering and carried about with euery wynd of doctrine. Wherefore that this ordinance and appointment of Pastors and Doctors, in the Church, made by our Saviour Christ, may not be frustrate of the effect intended by him; we must needes say, that he hath decreed, so to assist and direct these Pastours in teaching the doctrine of faith, that the people, their flock, may alwayes, by their meanes, be preserved from wauering in the ancient faith, and from being carried about with euery wynde of new doctrine. The which cannot be, vnles with one or other lawfull succession of * Pastors,

Ep 4. v. 12.

12. 13.

ibid. v. 14.

* Since if
si Gods
ordinance
for the

generall good of the Church, that there shalbe alwaies Pastours in the Church to preferue people from wauering in faith, and wandring in error, we must needes graunt that there is alwaies one or other vninterrupted succession of visible lawfull Pastours whose doctrine is infallibly true and sufficient to preferue people from wauering in faith and wandering in error, and therefore if Protestants will not admit that reuerend rankes of succeeding Pastours which Catholikes assigne, we must urge them to assigne a visible vninterrupted succession of others, whome they will maintain to be lawfull.

be alwaies conioyned succession in true doctrine, at least in such sort, that all the visible and knowne Pastours cannot at any tyme vniuersally erre, or faile to teach the ancient and Apostolike faith. For if they should thus vniuersally erre, then all the people (who do, and ought, like sheepe, follow the voyce of their Pastours) should also generally erre, and so the whole Church, which (according to Saint *Gregory Nazianzen*) consisteth of sheepe and Pastours, should contrary to diuers promises of our Sauour, vniuersally erre. So that we may be sure, that the ordinarie Pastours shall neuer be so forsaken of the promised spirit of truth, that all shall generally erre, and teach errors in faith, or that there shall not be, at all tymes some sufficient company of lawfully

*Greg. Nazianzen.
orat. de moderat.
in disput.
habenda.*

fully succeeding Pastours, adhering to the
successour of *S. Peter* (who was by our Sa- *Ioan 21. 17.*
uiour appoynted chiefe Pastour) of whome
we may learne the truth, and by whome we
may alwaies be confirmed and contynued
in the true ancient faith, and preserued from
being carried about with the wynd of vp-
start error. The which being so, it followeth
that the true Apostolike doctrine is insepa-
rably conioyned with the succession of law-
full Pastours, especially of the Apostolike
Sea of * *Rome*.

Wherefore we may against all Heretikes
of our tyme (as the ancient Fathers did a-
gainst Heretiks in their tyme) vrge this ar-
gument of succession, especially of the Apo-
stolicall succession of the Bishops of Rome.
We may say to them, as *S. Aug.* said to the
Donat * I say
specially
of the
Church
of Rome
first be-
cause, as
S. Irenaeus
saith; It is
necessary

that euery Church haue recourse to this, *propter potentio-
rem principalitatem*, for her more powerfull principality, which doubtles
was the cause why those Fathers who vrged the argument of suc-
cession did rather name the succession of Roman Bishops then of
their owne countries. Secondly because if the succession of the
Roman Bishops be not admitted as lawfull, there cannot be assi-
gned any lawfull vnterrupted succession of Doctours and Pa-
stours of the Church, and yet one or other such must be assigned
according to my prooffe out of the words of *S. Paul. Ep. 4.*

Aug. in
Psal. cōtra
partem
Donati.

Irenæus l.
3. c. 3.

Tertul. l. de
præscript.

Donatists : Numerate Sacerdotes ab ipsa sede Petri, & in illo ordine Patrum, quis cui successit, videte. Number the Priests from the seat it selfe of Peter, and in that order or row of Fathers, see which succeeded which. We may say with *Irenæus*; *Hac ordinatione & successione Episcoporum, traditio Apostolorum ad nos peruenit; & est plenissima ostensio unam & eamde fidem esse, quæ ab Apostolis usque nunc confirmata est.* By this orderly succession of Bishops, the tradition of the Apostles hath come vnto vs; and it is a most full demonstration that the faith which from the Apostles is confirmed, euen vntill now, is one, and the same. We may tell them with *Tertulian*. *Nos communicamus cum Ecclesijs Apostolicis, quod nulla aduersa doctrina facit, & hoc est testimonium veritatis.* We do communicate with the Apostolike Church, which no contrary doctrine doth, and this is a testimony of the truth.

CHAP.

The Conclusion of the whole
discourse.

CHAP. XVII.

NOvv, to make an end, considering all this, which I haue said and proued, to wit, that there is but one, infallible, entire faith, the which is necessary to saluation, to all sorts of men: the which faith euery one must learne by some knowne, infallible, and vniuersall rule, and meanes accomodated to the capacity of euery one: the which rule and meanes cannot be any other, but the doctrine and teaching of the true Church, the which Church is alwaies to contynue visible vntill the worlds end, and is to be knowne by these foure markes *Vna, Sancta, Catholica, Apostolica*, One, Holy, Catholike, Apostolike, : the which markes agree only to the Roman Church (that is to say, to that company, which doth communicate, and agree in profession of faith, with the Church of Rome) wherupon followeth, that

that this Church or company is the only true Church of which euery one must learn that faith which is necessary to saluation. Considering (I say) all this , I would demaund of the Protestants , how they can perswade themselves , to haue that faith, which is necessary to saluation , sith they will not admit the authority , and doctrine of this Church , of which only they ought to learne this faith ? or how they can (as some of them do) challenge to themselves the tytle of the true Church , sith their company hath neuer a one of the foure markes, which by common consent of all , agree to the Church , and which (as I haue proued) must needs be acknowledged for good markes of the true Church ? How can their congregation be the true Church , which neyther is One, because it hath no meanes to keep vnity : nor Holy, because neyther was there euer any man of it, which by miracle , or any other sufficient testimonie, can be proued to haue byn truly holy : neyther is their doctrine such , as those that most purely obserue it , do without faile , therby become Holy nor Catholike, because it teacheth

cheth not all truths, that haue byn held by the vniuersall Church in former tymes, but denyeth many of them: neyther it is spread ouer all the Christian world, but being deu- uided into diuers sects, euery particuler sect is continned in some one or other country as it were in a corner of the world; neyther hath it byn in all tymes euer since Christ, but sprong vp of late, the first founder being *Martin * Luther* an Apostata, a man after his Apostasy frō his professed religious Or- der, knowne both by his writtings, wordes, deedes and manner of death to haue byn a notable ill * liuer: nor Apostolike, because the preachers therof cannot deriue their pe- degree lineally, without interruption, from any Apostle, but are forced to begin their line, if they will haue any, from *Luther, Cal- uin*, or some later. How can they bragge, that they haue the true, holy, Catholike, and Apostolike faith? sith this is not found in any company, that differeth in doctrine, from the only true, holy, Catholike and Apostolike Church. For if it be true which *S. Augustine* saith, *in ventre Ecclesia veri- tas manet*, the truth remaineth in the

* *Sleidan* relations of Luther are not worthy of credit, for that *Sleidan* is noted for ha- uing wri- ten many other no- table vn- truths. See the defēce of the Censure.

* *Erasmus* ep. ad Co- claeum (saith *Frateolus*) affirmeth, that he perceiued euen by *Luthers* owne writtings, that *Lu- ther* was a most wicked man.

Aug. in Psal. 97.

belly of the Church, it is impossible that those, who are disioyned, by difference of beliefe from that company, which is known to be the true Church, should haue the true faith. For true faith (as before hath byn proued) is but one; wherfore he that differeth in beliefe, from them which haue the true faith, eyther he must haue a false faith, or no faith at all.

Rom. x.
v. 17.

Ibid. v. 13.

Againe one cannot haue true faith, vnles he first heare it, according to the ordinary rule of S. Paul saying, *fides ex auditu*, faith commeth of hearing: but how can one heare true doctrine of faith *sine predicatē*, without one to preach truly vnto him? and how should one preach truly, at least in all points *nisi mittatur*, vnles he be sent, and consequently assisted by the spirit of God? Now how should we know, that Luther or Calvin, or any other that will leape out of the Church, and leaue that company wherein is vndoubted succession, and by succession lawfull mission or sending from God; how should we (I say) know that these men teaching a new, and contrary doctrine, were indeed sent by God? Nay certainly we may
be

be most sure, that they were not sent by God. For sith Almighty God hath by his Sonne planted a Church vpon earth, which Church he would haue alwayes contynue, vntill the worlds end, and hath placed in it a visible succession of lawfull ordinary Pastours, whome he will, with the assistance of himselfe, and his holy spirit so guide, that they shall neuer vniuersally faile, to teach the true faith, and to preferue the people from errors, we are not to expect any to be sent from God, to instruct the people, but such only, as come in this ordinary manner, by lawfull succession, order and calling, according as *S. Paul* saith. *Nec quisquam sumit sibi honorem, sed qui vocatur à Deo tamquam Aaron*: Neither doth any man take to himselfe the honour, but he that is called by God as Aaron was, to wit visibly and with peculiar consecration, as we read in *Leuiticus c. 8.* to the which accordeth that which we read *2. Paralip. cap. 26.* where *Azarias* saide to King *Ozias*: *Non est tui officij, Ozia, vt adoleas incensum Domino, sed Sacerdotum, hoc est filiorum Aaron, qui consecrati sunt ad huiusmodi ministerium: egredere de*

Heb. 5. 4.

2. Paralip. c. 26. 18.

Ibid. v. 19.

de sanctuario &c. It is not thy office (*O Ozias*) to offer incense to our Lord, but it is the office of Priests, to wit of the sonnes of Aaron who are consecrated to this function, or ministry: go out of the Sanctuary &c. Which bidding when *Ozias* contemned and would not obey, he was presently stricken with a leprosy, and then being terrified, feeling the punishment inflicted by our Lord, he hastened away, as in the same place is declared.

By which places we may learne, that it doth not belong to any one, to do Priestly functions (as to offer incense or sacrifice to God, or to take vpon them the authority to preach and instruct the people) but only to Priests, called visibly, and consecrated for this peculiar purpose, as Aaron and his children were. For though the Priesthood of the Pastours of the new law be not Aaronicall; yet it agreeth with the Priesthood of Aaron (according to *S. Paul* his saying in the foresaid place) in this, that those, that come to it, must not take the honour of themselves, but must be called vnto it by God, as Aaron was, to wit visibly, and by

by peculiar consecration. In which ordinary manner whosoever commeth, he may be truly called *Pastor ouium*, a Pastour of Christs flock, because *intrat per ostium*, he Ioan. 10. v. 2. entreth in by the doore, to wit by Christ himselfe, who first visibly called, consecrated, and sent immediatly the Apostles; and the Apostles by authority receiued from him, did visibly by imposition of hands, 1. Tim. 4. v. 14. call, consecrate, and send others: and those in like manner, others from tyme to tyme, without interruption, vntill these present men, who now are Priests of the Catholike Roman Church.

These therefore enter in by Christ, who is the doore, and therefore these be true Pastours, and whosoever entreth not thus in at the dore, but commeth in another way, our Sauour telleth vs, how we should account of him, when he saith: *Qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est, & latro*: he that entreth not in by the dore, into the sheepfold, but ascendeth by some other way, he is a theefe and a Robber: who commeth not to feede the sheepe, but to steale, kill, and destroy them. Ibid. v. 10.

N

them.

them. So that we are not (I say) to expect any to be sent by God to feede vs, with the foode of true doctrine of faith, but such only, as come in this ordinary manner (as it is certaine that Luther and Calvin, when they left their former profession, and tooke vpon them to preach this new faith, did not come visibly, called, consecrated, and sent, for this purpose, by any lawfull authority, accor-

* Luther
and Cal-
uin when
they re-
ceiued
Catholike

holy Orders, were not called, cōsecrated, and sent to teach contrary to the generall doctrine of the Church. And therefore so farre forth as they taught contrary vnto it, they preached without ordinary calling or sending: neyther can they proue any extraordinary calling, because this ought to be proued by the guift of myracles, or some such token which they wanted. If our aduersaries say that although the Church by giuing the Catholike holy Orders did not send them to preach contrary to it, yet hauing this calling from the Church they might preach the truth of the Ghospell, although contrary to the Church: I answere first, that it is false to say, that the truth of the Ghospell is contrary to the Church, and to say that Luther and Calvin taught the truth of the Ghospell so farre as they preached contrary to the Church, is shamefully to begge the question. Secondly it openeth the gappe to euery Apostata Priest that should become an heretik in like manner to pretend lawfull ordinary calling to preach what heresy he list contrary to the Church, for he may also say, that his heresy is the truth of the Ghospell; and that he preacheth the truth of the Ghospell so farre as he teacheth contrary to the Church. Secondly although the true Sacrament of Order may be giuen by one (Dodd)

liden non licite) who professeth a contrary faith; yet true and lawfull calling and sending others to preach the truth of the Ghospell (which besides the power of Order requireth power of Iurisdiction) cannot be given by one who professeth a false faith: wherefore if the Roman Church were (as Protestants would make men believe) an Antichristian or hereticall Church, or did teach contrary to the truth of the Ghospell, it could not giue lawfull calling to preach the Ghospell, and consequently Protestat preachers (whose best plea for their calling seemeth to be that they, or at least Luther and Calvin were ordered by the Roman Church) cannot hereby sufficiently iustify that they haue lawfull calling, requisite in such as are to preach the truth of the Ghospell.

according to the ordinary manner:) or if it should please God to send any one in extraordinarie manner, it appertaineth to his providence, to furnish him with the giift of Myracles, as he did his Sonne our Sauour Christ; or with a miraculous conception, and with strange and extraordinarie sanctity of life, as was seene in *S. Iohn Baptist*; or finally with some euident token, that it may be plainely knowne, that he is assuredly sent by God. Otherwise the people should not be bound to believe him, but might, without sinne, reiect his doctrine, according as our Sauour said of himselfe.

Si non facio opera Patris mei nolite credere mihi. *Iohan. 10. 7.*

If I do not the works of my Father, do not ^{37.}

N 2

be-

believe me. And againe: *Si opera non fecisset in eis, quæ nemo alius fecit, peccatum non haberent*. If I had not done workes among them, that no other hath done, they should not haue sinned, to wit, in not believing. Nay the people should now (an ordinarie course being by our Saviour set downe, to continue to the worlds end, as before hath byn proued) the people (I say) should now sinne, in believing any one, that shall come and tell them, that he is extraordinarily sent of God, if he teach contrary to that doctrine, which by ordinary Doctours and Pastours of the Catholike Church is vniuersally taught: for although it should happen, that the lines of these Pastours, should not be commendable, or be sometymes euidently bad: yet their doctrine must alwaies be regarded and obserued, according to that saying of our Saviour, *Super cathedram Moysæ sederunt Scribæ & Pharisei: omnia ergo quacumque dixerint vobis, seruare, & facite: secundum verò opera eorum nolite facere*: Vpon the Chayre of Moyse the Scribes and Pharisees haue sitten; all thinges therfore whatsoever they say to you, obserue yee, and do,

Matth. 23.
v. 2.

but according to their workes do yee not .
 By which saying we are assured , that not-
 withstanding the Pastours of the Catholike
 Church should , at any tyme in their liues,
 be like Scribes and Pharisees; yet we may
 alwayes safely , yea we must necessarily fol-
 low their * doctrine , and must not in any
 wise admit any that shall offer to teach vs a
 contrary doctrine , according as we are wil- * Not the
 led by S. Paul , who saith , *Si quis vobis Euā-* priate
gelizauerit prater id quod accepistis , anathema opinions
sit . If any shall euangelize or preach vnto euen of
 you , besides (or contrary to) that which the Pope
 you haue already receiued , be he *Anathema* . himself
 So that sith the people did once receiue, from are neces-
 the ordinary Pastours; that doctrine , which sarily to
 hath descended from hand to hand , from be fol-
 Christ and his Apostles themselues (accor- lowed,
 ding to that of S. Augustine: *Quod inuenerunt* but the
in Ecclesia, tenuerunt : quod didicerunt , docue- publike
runt : quod à Patribus acceperunt , hoc filijs tra- doctrine
diderunt : That which they found in the which is
 Church they held : that which they learned taught
 they taught : that which they receiued authori-
 their tatiuely
 by the
 Pastours
 of the
 Church .
 must ne-
 cessarily

N 3

be believed,

Gal. 2. v. 9.

Aug. l. 2. contra Iulian

*Ioan. ep. 2.
v. 10.*

their Fathers, that they deliuered to their children) whosoever he be, that shall euangelize any thing opposite to this receiued doctrine, whether he seeme to be an Apostle, or an Angel, and much more if he be another, to wit, one of these new Masters, who faile very much (to say no more) from Apostolicall perfection, and Angelicall purity of life, according to *S. Paul*, *Anathema sit*, be he *Anathema*. Yea, such a one that doth not only not bring this Catholike or generally receiued doctrine, but bringeth a new and contrary doctrine, we should not (according to *S. Iohn*) receiue him into our house, or say *Aue* vnto him, and much lesse should we giue credit to his wordes, or vse him, as a rule of our faith, or preferre his teaching before the teaching of the Catholike Church.

And surely, me thinkes, though there were none of these euident proofes, which I haue brought out of Scripture; yet euen reason it selfe would teach, that we ought to giue more credit to the vniuersall company of Catholikes, which haue beene at all tymes, and are now spread

spread ouer all the Christian world , then to any particuler priuate man , or some few , his fellowes , and followers . It is a common Prouerb , *Vox populi vox Dei* : and therefore the voice of the whole multitude of Christiana people should be respected as the voice of God . And on the contrary part , to that particuler man , or his priuate company , which will oppose themselues against the generall voyce of Christians (like *Ismael* , of whome it is written , *Manus eius contra omnes , & manus omnium contra eum* : his hands are against all men , and the hands of all men are against him) may well be obiected , that , which Luther (who was the first in this our age which did so) confesseth , was obiected to himselfe , by his owne conscience , or rather principally by the mercy and grace of Almighty God , seeking to reclaime him from his error , while there was any hope :

Num tu solum sapiſ? Art thou only wiſe?

Luthers wordes be these. Quoties mihi palpi-

tavit tremulum cor , & reprehendens obiecit for-

tissimum illud argumentum , Tu solus sapiſ?

Tot ne errant vniuersi? tanta secula ignorau-

runt?

*Luther in
praf . l. de
abrog. miss.
priuat . ad
fratres
Aug. ord.
in Coenob.
VVitēb.*

runt? quid si tu erres, & tot tecum in errorem trahas damnandos aeternaliter? How often did my trembling hart pant, and reprehending me, did object against me that most strong and forcible argument, Art thou alone wise? haue there so many vniuersally erred? haue so many ages byn blind, and liued in ignorance? What rather if thou thy selfe erre, and drawest so many after thee into errour, who (therefore) shalbe damned eternally?

This did Almighty God object to *Luther*, the which might doubtles haue done him good, but that he (presuming vpon his owne vnderstanding of Scripture, and preferring his owne iudgment, before the iudgment of the Church) hardened his hart against such heavenly inspirations, which he tearmed *Papisticall arguments*. And this same may well be objected to any private man, or any few, who leauing the Kings broad streete, or beaten high-way of the Catholike Church, will seeke out a by-path as being in their conceipt a better, easier, and more direct Way to heauen.

To them (I say) well may be said, *Are you*

you only wise? are all the rest in former ages fooles? haue you only after so many hundred yeares after Christ, found out the true faith, and the right way to heauen? haue all the rest liued in blindnes, darkenes, and error? Consequently are you only they that please God and shall saued? (for as I haue proued before, without true and entire faith, none can be saued:) and were then all the rest, so many millions, your owne fore-fathers and ancestours (many of which were most innocent men, and vertuous liners, and some of which, shed their blood for Christ his sake) were (I say) all these hated of God? did all these perish? were they all eternally damned? shall all these endure vnspeakable paines in hell for euer? O impious, cruell, and incredible assertion!

Nay surely, I am rather to thinke, that you are vnwise, who pretending to trauell toward the happy Kingdome of Heauen, and to goe to that glorious Citty, the heauenly Ierusalem, will leaue the beaten street, in which all those haue walked, that euer heretofore went thither, who
by

by myracles sometymes, as it were by letters sent from thence, haue giuen testimony to vs, that remaine behind, that they haue safely ariued there. You (I say) are vnwise that will leaue this way, and will aduenture the liues not only of your bodies, but of your soules, in a path found out of late by your selues, neuer tracked before; in which whosoever haue yet gone, God knoweth what is become of them, sith we neuer had letter of miracle, or any other eident token, or euer heard any word from them, to assure vs, that they safely passed that way: me thinkes I may accoumpt you most vnwyse men, that will aduenture such a precious Iewell, as your soule is, to be transported by such an vncertaine and dangerous way. I must needs thinke, that, sith there is but one right way, and that the way of the Catholike Church, is a sure and approued * safe Way, you are very vn-

advised

• Euen
diuers
learned
Protestants

confesse, that the Catholike Roman faith, is a safe and soule saving way, namely D. Some who in his defense against Penry faith: In the iudgment of all learned men, and all reformed Churches, there is in Popery a Church, a ministry, a true Christ &c. And
again

again. If you thinke that all the Popish sort who dyed in the Popish Church were damned, you thinke absurdly, and dissent from the iudgment of the learned Protestants. See the like affirmed by D. Feild l. 3. of the Church cap. 46. See also D. Couell (in his defence of M. Hooker, published by authority and dedicated to the Lord Archbishop of Canterbury) who defendeth this position at large pag. 77. and concludeth saying: We affirme them of the Church of Rome to be partes of the Church of Christ, & that those that live and dye in that Church, may notwithstanding be saved. D. Morton also in his booke of the Kingdome of Israel and the Church p. 94. affirmeth expressly, that Papists are to be accounted the Church of God, because (saith he) they hold the foundation of the Gospell, which is faith in Christ Iesus the Sonne of God, and Sauour of the world.

advised, who with the adventure of the irreparable losse of your dearest and peerelesse treasure, your soule, will leaue this safe and secure way, to seeke out a new vncertaine, and perilous * Way. I must needes thinke, sith the Catholike Roman Church is (as I haue proued) the light of the world,

* How
perilous
it is to
hold the

Sacramentarie doctrine professed by our English Protestants, may appeare partly by that which Luther the prime Light of Protestancy, doth pronounce against the professors therof. We censure in earnest (saith he, *Tom. 2. VVitemb. fol. 303.*) the Zuinglians, and all the Sacramentaries for Heretikes, and aliens from the Church of God.

world, the rule of faith, the pillar and sure ground of truth; that you leauing it, leaue the light, and therfore walke in darkenes; forsaking it, forsake the direct path of true faith, and therfore are misled, in the myst of incredulity, into the wildernes of misbeliefe. And finally that you, hauing thus lost the sure ground of truth, doe fall into the miry ditch of many absurdities, and must needes be drowned in the pit of innumerable errours; and erring thus from the Way, the Verity, and the Life, which is Christ Iesus, residing, according to his promise, in the Catholike Church, must needes (vnles you will (which I hartely wish) returne to the vnity of the same Church) incurre your owne perdition, death, and damnation of body and soule: from which sweet Iesus deliuer you, and vs all, to the honour and perpetuall praise of his holy name. Amen.

Faultes escaped in the Printing.

Pag.	Lin.	Fault	Correction
5.	20.	from	forme
9.	vlt. in marg.	laying	seeming
14.	13.	necessarily	necessary
17.	7.	<i>prafidit</i>	<i>prafidet</i>
19.	1.	haue afterwards	haue. Afterwards
19.	7.	the teaching	the doctrine & teaching
21.	10.	same	<i>deleatur</i>
38.	19.	one	our
46.	17.	the teaching	the doctrine & teaching
66.	22.	the obey	to obey
70.	marg.	good	<i>deleatur</i>
80.	7.	true Church)	lawfull Pastours)
82.	7.	<i>liquidem</i>	<i>liquidam</i>
102.	3.	the same	the Name
115.	3.	the Pastours	by the Pastours
120.	1.	predecessors	predecessour
123.	19.	euē great	no great
131.	marg.	some and of	some place of
134.	9.	or	as
139.	marg.	See Stapl.	See Staphil.
153.	25.	whom I say	when Rome I say
155.	4.	could passe	she could passe
161.	17.	simple	so simple
166.	26.	contained	conioyned
170.	19.	Church	Churches
172.	vlt.	holy nor	holy: nor

F I N I S.